

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Blind nursing home resident exemplifies teacher nominees

By Frank Wm. White

PALMYRA, Mo. (BP)—For the past 80 years, Alice Triplett has been teaching Sunday school. Now, 96 years old, blind and in a nursing home, her career continues.

Triplett's dedication to teaching the Bible to others is one example of the 2,059 people nominated for the Southern Baptist Sunday School Teacher Wall of Fame.

Triplett's photo will be among the Wall of Fame nominees who will be featured in a display at the Southern Baptist Convention meeting in Indianapolis June 9-11.

Triplett began teaching a kindergarten class when she was 16. She has taught children, youth, young adults and other age groups in the past 80 years and now teaches fellow nursing home residents. A member of Providence Baptist Church in Palmyra, Mo., she is a resident of Maple Lawn Nursing Home.

When she was 70, the church gave her the Bible on cassette tape. As her eyesight failed, she used the tapes to study her Sunday school lesson.

Her husband, and later after his death, her daughter, read the weekly Sunday school material to her.

When she moved to the nursing home, she discovered there was no Bible study for residents. "It seemed like a waste of Sunday morning with no service whatsoever."

"Now I have a reader who comes and reads a lesson to me two or three times a week and she comes Sunday morning and reads the Scripture and the lesson and then we discuss it and are trying to serve the Lord here," Triplett said from her wheelchair.

Triplett insists recognition is not necessary for her teaching tenure.

"Now, I don't want any glory for myself. It's not what I've done,

it's what God has done through me. And to him be the glory forever and ever," she said.

There are 1,793 photos included in the exhibit. Some nominations were provided without photos. Ware said a notebook in the exhibit display area will include each of the letters of nomination.

Participants in the nine Sunday school leadership conferences at Ridgecrest, N.C., Glorieta, N.M., and Greenlake, Wis., conference centers will see Triplett in a videotape tribute to the Wall of Fame nominees.

Triplett isn't the longest tenured nominee but "her continued dedication when she saw a need for adults to have Bible study and willingness to meet that need despite her situation" was the basis for her selection for the video tribute, Ware said.

White writes for HMB.

A Tribute to Clarke College doors close

Clarke College filled a vital place in the heritage of Mississippi Baptists. Hundreds of excellent leaders have come from the school to help shape the religious and moral tone of Mississippi. Others have served with distinction in other states and on the world's mission fields.

The closing of Clarke has affected the lives of former Clarke students, the present students, the faculty, the town of Newton, and our state. The Newton County Record featured Clarke, capturing the trauma as it relates to the college and the town; an excerpt follows. — GH

The impact

Very few people have experience with closing colleges. It doesn't happen all that often. But when it does, there are certain things that must be done.

The two biggest items on the closure list are inventory and records. "We've microfilmed all the transcripts and have sent them to Mississippi College for storage," said James C. Read, the dean of Clarke College. All the board minutes and scholarship records also have made the trip to Clinton.

"I think the impact will be much more than just the money the college adds to our town," said New-

ton Mayor Hamp Beatty. "When you have a college in your town, and the professors from the school live in your town, it broadens the local cultural base."

"The college atmosphere adds a touch of class to a town," Beatty said, "and Newton will miss the intercollegiate sports."

Beatty said he feels he has a special tie to the school where his father, Preston Beatty, — a former

Clarke College would always be there."

The staff

When Clarke College closed its doors last week after graduation, 110 students went their separate ways. But the 31 members of the staff and faculty would not have left within another year or two. Many of the staff members have spent most of their working lives at Clarke. Most of them are looking for work or considering what options may exist.

The students

When it was first announced Clarke would be closed after May 12 graduation, many students refused to believe it was going to happen. Some clung to the hope that something would happen at the last minute to keep the college going. But as graduation approached, more of them seemed to accept the closure.

The process of closing down moved steadily closer toward May 15, the official "last day." Whenever students or staff members were asked what they liked about Clarke College, almost invariably they mentioned the "family-like atmosphere" of the school. Also they said they liked it that classes were small and teacher-student relationships were good.

Newton mayor, now deceased — was basketball and baseball coach for six years, from 1959 to 1965.

"I guess most of us kind of take things for granted," Beatty said. "I know I just took for granted that

Doctors say no more cancer —

Transplant, prayers rescue Woodville Acteen Kelly Kee

By Anne W. McWilliams

Prayer has worked another miracle.

"I would see Kelly speaking to the Acteens Convention this year saying she's all right." From the time Toni Kee of Woodville began to see that vision, she felt assurance, she said, that her daughter would recover. Last year, during the state Acteens convention at First Church, Clinton, hundreds of girls prayed for Kelly and sent her messages of concern.

Kelly, now 14, was diagnosed Feb. 5, 1991, with bone cancer in her right thigh — Ewing's sarcoma. Her ordeal had begun with severe pain in her upper leg. After major surgery and 19 chemotherapy treatments ending in March of this year, doctors said no evidence of cancer lingered. Surgery last June from hip to knee, done at M. D. Anderson Hospital, Houston, Texas, gave her a transplant of someone else's thighbone.

"We are so grateful for research," said Toni. "Even five years ago this type of surgery was not being done." She expressed even more gratitude for the prayers that have gone up for Kelly across the state and nation.

Side effects of the chemo have been bad. Once Kelly had pneumonia. In December she almost died in a Mississippi hospital as result of reaction to a blood transfusion.

"At that point," her mother said, "I had to give her back to the Lord. He said to me, 'She's mine, Toni.' I'm a fix-it person, but I could not fix this."

Kelly, oldest of three children (her sister, Caroline, is 6 and her brother, Mays, is 11) is a ninth grader who likes to read and to play the piano. A Christian since age 6, she said she felt all along that she would be all right. Some of the experiences have been very hard, and the hardest was the day of the "bad" blood transfusion, she said. "It all was easier for me because I had Jesus."

Two hundred fifty shots in 11 months helped rebuild her blood count after each chemotherapy treatment.

Stacks of scrapbooks hold letters from Acteens and others across the country. Almost every day since she became ill she has received a card, letter, phone call, or gift. "Prayers helped most," Kelly underscored. "God always answers your prayers, but they may not be how you want them." Prayergrams came from many churches. During WMU week at Ridgecrest, the time of her surgery, prayers were said for her. (Her grandmother, Carolyn Kee, also of Woodville, is a former vice president of the state Woman's Missionary Union. She and Toni have served on the state WMU board.)

Crises in the past year or so have nearly swamped the Kee family. Frozen water pipes flooded the kitchen of their two-story country house. A storm sent five trees crashing onto the rooftop. Then in



Kelly Kee

October 1990 Kelly's dad, Enloe Kee III, president of the Wilkinson County Savings Bank, was stabbed eight times. A man who entered the bank cut his arm, throat, and chest, narrowly missing vital organs, causing him to lose 15% use of one arm. Toni said, "Kelly's illness put everything into perspective. Floods and fallen trees are nothing."

Twenty-eight six-hour trips to the Houston hospital led them to find that lessons awaited them. "We learned in the hospital that others were worse off than we were," Toni said. Kelly added, "I had to stay a couple of days each time, but others had to stay for months." A blessing of being in the hospital was making friends from all over the world. For instance, one from Barcelona, Spain corresponds with Kelly. Both Toni and Kelly found occasions to minister to others there.

"We had to learn a lot about dying," said Toni. Some friends they met are no longer living.

"We are going through this," she added, "so we can share and help other people." They are available to talk to churches or other groups. Address: Mrs. Enloe Kee III, P. O. Box 25, Woodville, MS 39669 (phone 888-3566).

What can a person do to help in a situation like Kelly's? "Words of encouragement are important," Toni stressed. "Do something" (rather than ignore them because you don't know what to do). "Send a card. Say a word. Pray. It helps the person who is helping, as well as the one being helped."

"Before, we had always been the ones to offer our help to others. But in this we had to learn to be the receivers, that it was our turn to be helped."

As envisioned, Kelly did speak at this year's Acteens convention. She quoted a promise that she said gives her strength — Proverbs 3:5-6: "In all thy ways acknowledge him, and he shall direct thy paths."

EDITOR'S NOTEBOOK

Guy Henderson

A real loss

Across the years, employees in the Baptist Record have come and gone. However, the loss of Anne McWilliams and Evelyn Keyes will be keenly felt.

Anne has been with the Baptist Record for upwards of 40 years, and is an excellent writer. Her column is widely read — probably more so than any other in Mississippi. She is knowledgeable, persistent, and fair in news reporting, and is one of the better feature writers in the SBC. Her cooperative spirit and willingness to help have been of inestimable value to this editor. She will be sorely missed. "Faces & Places" has been a much-loved feature of the Record.

Evelyn Keyes, advertising manager for the Baptist Record, has served the paper for 26 years. She has the unique ability to keep life properly in focus and enjoy it. She keeps up with hundreds of advertisers and is able to make the right decision quickly. In all of this there is a warm Christian spirit that overflows in her life and has influenced many people.

We hate the thought of losing these two gracious ladies but wish them well in their retirement. Once I heard a Foreign Mission Board leader say our most valuable asset is the missionary personnel. Equipment, programs, and institutions are valuable, but it is the people who really count.

The staff of the Baptist Record works diligently to produce a paper each week. None has worked more diligently than Anne or Evelyn to perform this task. They have been good and faithful servants for our Lord and Mississippi Baptists.

Guest opinion...

Hope on the horizon

By Douglas C. Bain Jr.

Praise God for a new generation that is coming to see who are Southern Baptists! If, as Southern Baptist historians suggested across the last decade, we have seen a generation of folks who were losing the vision of what it means to be Southern Baptist, then there is indeed hope on the horizon.

A question on the church history final exam this past semester asked, "Who are Southern Baptists?" Some of the students in the class had Baptist backgrounds, some were new Christians, some were from impoverished backgrounds, some were good students, some still moving in that direction — but at least on this question they were perceptive! Look at what four students had to say:

"All Southern Baptists have their views on what Southern Baptists are. Therein lies the strength and dichotomy of the denomination. Laying aside all the cultural and traditional views of Southern Baptist experience, which make up the individual views of most Southern Baptists, historical evidence and tradition show that Southern Baptist religion is a way of doing Christian and church living. It is primarily characterized by voluntary conformity to a way of church government and to a missions world view. The individual church is autonomous and has its own views, but it contributes funds and support to a system of churches in an effort to live out its faith. There are some doctrines that did arrive as a result of this view of government, missions, and Christianity. However,

er, they were not the primary characteristic. Other denominations have similar or the same beliefs, but Southern Baptists have integrated and conformed ideas to a world view and support network — the Cooperative Program. We are not so much a denomination of dogma and doctrine as a people with different and same views that support a Spirit-led system of government and missions integrating ideas for the growth of the kingdom. Herschel Hobbs said that Southern Baptists were individuals who expressed their individuality by voluntary conformity. And this is the essence, at least historically, of Southern Baptist faith and experience."

"Southern Baptists are a 'denomination' comprised of baptized believers in Jesus Christ who are different in that they put more emphasis on the way you believe, as a voluntary cooperation, than in what you believe. We are not creedal, meaning there is no prerequisite statement of beliefs, but there are some beliefs that we commonly hold to. But again, we probably differ mostly from all other denominational groups by adhering to an autonomous, democratic church government which has been founded on voluntary cooperation."

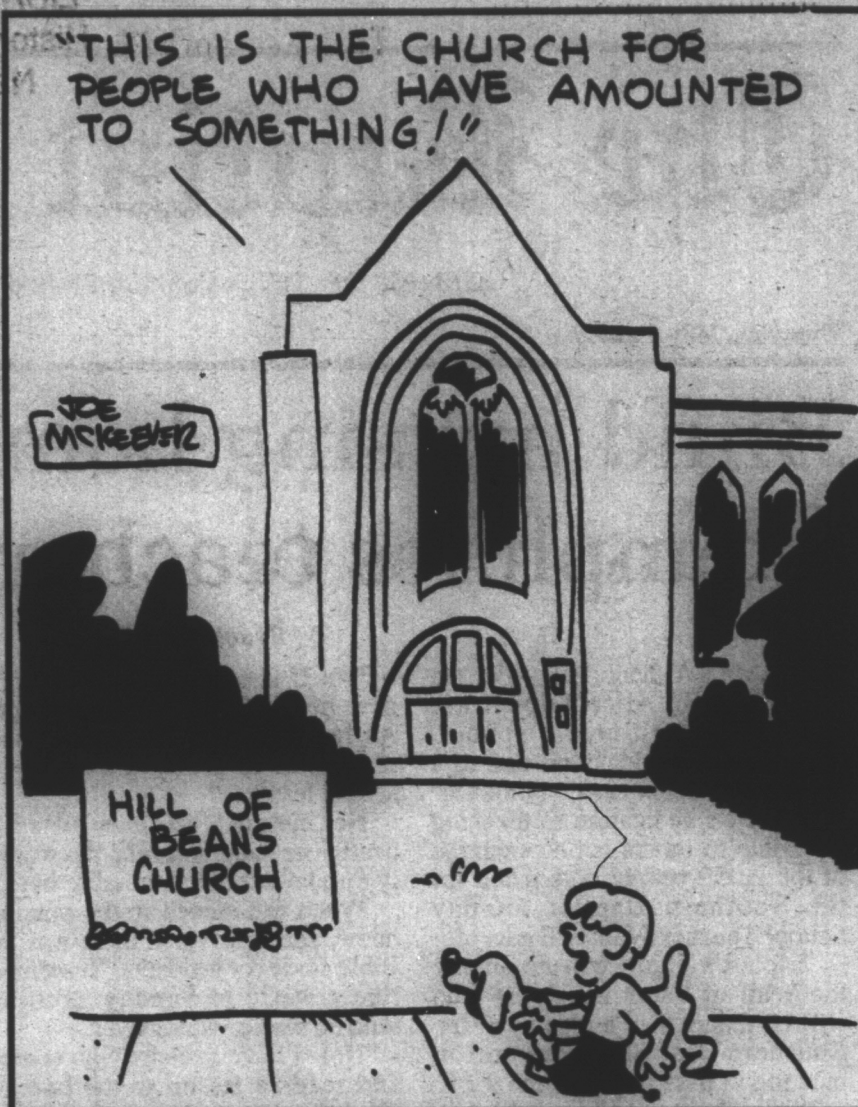
"Southern Baptists are a group of believers affiliated with a local, autonomous, Southern Baptist church. Southern Baptist churches are not controlled by outside influences. Southern Baptists are distinct not because of what they

believe, but how they act on what they believe. Southern Baptists believe in the competency of the soul; we must answer to God for our souls, the power of God's Word, security of the believer, priesthood of the believer. Southern Baptists, with these beliefs not being the creed, see a creed 'not where we will begin, but where we end up.' Southern Baptists operate on the basis of random (meaning voluntary) cooperation and participation. Southern Baptists must bear witness without forcing beliefs on anyone. This allows for the Holy Spirit to work in peoples' lives."

"Southern Baptists are those who are baptized in Jesus Christ as Saviour. They are ones who attend and are involved in a Southern Baptist church. They believe in the competency of the soul in leadership by Jesus Christ. Southern Baptists are not characterized so much by what they believe as the way they believe. It's the way we do business, the way we interact with others that makes us distinct. We are independent people who express this independence through voluntary cooperation, which is the work of the Holy Spirit not of man."

Praise God that he does not leave us without hope — even as a denomination. Beyond denominational concerns, however, thanks be to the Father for another new generation of young people some of whom at least are grounded in Christian faith and experience!

Bain is professor, biblical and associated studies, Blue Mountain College.



Mississippi homecoming

A huge homecoming of "stars" is expected Dec. 5-13 in Jackson to celebrate Mississippi's 175th anniversary of statehood. The territory became a state Dec. 10, 1817. Ordinarily, I would be inclined to wait until we were 200 years old and then it would be exciting; but then, I don't plan to be editor in the year 2018.

Baptists came from the Carolinas via the Tennessee, Ohio, and Mississippi rivers to Cole's Creek near Natchez in 1780. Richard Curtis and Company started a church there in 1791. In the 1792 census there were 4,600 inhabitants, seven of whom were Baptists. The Mississippi Baptist Association was operating by 1807. The population has gone from 4,600 to 2,600,000 and Baptists have grown from seven to 600,000 in those 200 years.

Leslie R. Myers in the Clarion-Ledger tells of plans, programs, and Gov. Fordice's approval. A list of personalities includes Leontyne Price, Tammy Wynette, Morgan Freeman, James Earl Jones, and writers Eudora Welty, Willie Morris, Shelby Foote, Beth Henley, and others. Sports figures such as Walter Payton, Archie Manning, Jerry Rice, Will Clark, Larry Myrick, and many others will attend. Major performing artists and writers will be present. There are plans for Agriculture Day, Military and Patriotism Day, plus Civic, Business and Industry Day, not to mention a torch-light

parade and a down-home picnic.

Amidst all of this fallout Baptists ought to say a word about heritage and hope. Our religious roots run deep pre-dating "Statehood 17." Dare we suggest a major drama on our history, evangelistic services in our churches, and a Day of Remembrance for our children? Somewhere in this favored state is the person or persons with the skill, ability, and enthusiasm to put it all together as we celebrate our heritage.

Thirty minutes' worth of video could be sent to our churches depicting the heritage we enjoy and the hope of the future. We could recognize our best story tellers, have the best painting, best historical article, and the best drama. There is a great need to involve today's Baptists in learning and appreciating how we came to be where we are.

A layperson observed that the Biloxi lighthouse is the symbol of the coast. We have Gulfshore Assembly, without a lighthouse, ministering to thousands each year. If we had a lighthouse on Cadet Point, perhaps built with the nickels and dimes and dollars of our children, it could well tie in with our past and symbolize the hope for tomorrow. It would easily be seen from Bay St. Louis and from Highway 90, adding to the gospel message. Either way, Mississippi Homecoming will be this December and we should have a part in it. — GH

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SBC leaders try to block Pressler's election to FMB

By Greg Warner

RICHMOND, Va. (ABP) — The most powerful leaders in the Southern Baptist fundamental-conservative movement are joining forces to keep one of their most prominent colleagues — Houston judge Paul Pressler — from becoming a trustee of the denomination's Foreign Mission Board.

Pressler, one of two architects of the movement that has held sway in the Southern Baptist Convention since 1979, was nominated to the missions agency by the SBC Committee on Nominations, which will bring its report to the annual SBC meeting June 9-11 for approval.

But some of the people Pressler has helped elect to leadership roles in the SBC during the past 13 years now say his election to the embattled Foreign Mission Board would be too controversial and reflect badly on the movement Pressler founded.

Pressler, 62, recently completed seven years' service on the powerful SBC Executive Committee. His co-strategist in the fundamen-

tal-conservative movement, Dallas educator Paige Patterson, already serves on the Foreign Mission Board.

Leaders of the movement say giving Pressler another position of power so soon runs counter to their professed intention to "broaden the tent" of leadership in the SBC and smacks of the cronyism they assign to moderate-conservatives who controlled the denomination prior to 1979.

In a conference telephone call that included former SBC presidents Adrian Rogers, Jerry Vines, Jimmy Draper, Morris Chapman and presidential hopeful Ed Young, Pressler was urged to decline the FMB nomination, according to Alabama pastor Fred Wolfe, who also participated.

"There were a number of men who are close friends with Judge Pressler and we told him whatever he decided we would support him in it, but our counsel was we didn't think it was wise," said Wolfe, pastor of Cottage Hill Baptist Church in Mobile, Ala., who served with

Pressler on the Executive Committee.

Wolfe said seven men participated in the first of several conference calls with Pressler soon after the nomination was announced April 21. Young declined to name the seventh participant.

Although Pressler did not indicate he would withdraw, Wolfe said, "He said he would pray about it."

If Pressler doesn't decline the nomination, a motion to replace him is expected on the floor of the Southern Baptist Convention next month.

One person who may make the motion is the Foreign Mission Board's outgoing trustee chairman, Bill Hancock.

"I'm willing to do it," said Hancock, a pastor in Louisville, Ky.

Hancock said he was asked to nominate a layman from Texas for Pressler's position, one of nine spots reserved for Texans on the 89-member FMB. Hancock said the substitute nomination should (See PRESSLER on page 9)

Exec. committee, MBCB, meets, approves new staff

By Guy Henderson

The Executive Committee of the Mississippi Baptist Convention Board, meeting May 14, approved two new employees for the Baptist Building and a new BSU director for Hinds Community College.

William H. "Dusty" Perkins Jr. was approved for the position of associate editor for the Baptist Record; Sean Paul Keith was approved as youth consultant in the Sunday School department, and Jeff Powell approved as Hinds BSU director.

Perkins, 36, is a native of Belzoni and holds a double major in journalism and English from the University of Mississippi. He presently serves as director of public relations for the Mississippi Emergency Management Agency in Jackson. He also serves as spokesman in emergencies and disasters, arranging the coordination of media coverage.

Prior to that position, he served as acting press secretary for Gov. William F. Winter and was on the staff of the Grenada Daily Sentinel-Star for two years as reporter/photographer.

He is married to the former Marla Karen Davenport, and they have one daughter, Brynne. They are members of First Church, Jackson, where he teaches a Sunday School class.

Perkins will begin work June 1.

Sean Paul Keith will become youth consultant in the Sunday School Department on June 1.

Keith, 30, currently is minister of education and youth at First Church, Corinth. A native of Hattiesburg, Keith was graduated from the University of Southern Mississippi and Southwestern Seminary. He has served churches in Clarksdale; Grand Prairie, Texas; and First Church, Glendale.

His wife Pam is a youth Sunday School curriculum writer, Acteen writer, and conference leader. Sean currently serves on the Youth Week Committee for the MBCB.

"I feel good about the breadth of Sean's experience both in youth work and in general education," cited Keith Wilkinson, Sunday School Department director. The Keiths are foster parents of 14-month-old Leslie.

Jeff Powell, 35, will become Hinds Community College BSU director, July 1. He is a graduate of Mississippi College and has the

master of divinity from Southwestern Seminary in Fort Worth.

He has served as youth minister at Pinelake Church, Brandon, and minister of students at First, Starkville. He is presently a church planter and mission pastor in Las Vegas, having served as BSU director at the University of Nevada two years prior to that position.

His wife is the former Mary Ellen Thomas and they have one son, Seth Thomas.

In other action, the committee also: — elected Steve Purvis, pastor at Stanton Church, as the board member for Adams Association. He will replace Randy Turner, who has moved to Laurel.

— recommended a committee be appointed to study the matter of hand-outs (pamphlets, brochures, etc.) being given out at convention and related meetings.

— endorsed a plan related to Clarke College involving informal negotiations in the spirit of "pastoring or shepherding" the state through this process. This plan would include: (1) preservation of the spirit of Clarke College, (2) the intangible and tangible assets of the school, and (3) the return of the land and buildings to the Convention. The MBCB and Mississippi College will work together through this plan.

No firm action was taken regarding the college, but in a harmonious spirit the manner of negotiation was discussed.

— elected Ed Holmes, Gulfport, as vice chairman to replace Ed Deuschle of Pontotoc. Gene Henderson of First, Brandon moderated the meeting.

Southeastern trustees elect Paige Patterson as president

WAKE FOREST, N.C. (BP) — In a widely-anticipated move, trustees of Southeastern Seminary elected Dallas educator Paige Patterson as the school's fifth president during a special called meeting May 14 on the school's Wake Forest, N.C., campus.

The 24-1 secret ballot vote followed an hour-and-a-half discussion between Patterson and trustees, whose sometimes pointed questions probed his role in the Southern Baptist Convention's conservative movement; his relationship with trustees of Criswell College in Dallas, where he has served the last 17 years as president; and the approach he will take with seminary professors uneasy with Southeastern's increasingly conservative tack.

Although spectators and the press were permitted to attend the discussion, voting took place in executive session. Board chairman Roger Ellsworth said an attempt after the election to make the vote unanimous failed by "three or four votes."

Trustees approved an annual salary package of about \$70,000, said Paul Fletcher, vice president for internal affairs. Patterson also will receive an additional \$21,000

in annual insurance and annuity benefits, an automobile and use of the president's house on campus, Fletcher said.

The new president will face daunting challenges in his role, including potential loss of accreditation, declining student enrollment, loss of faculty, and decreased financial revenues.

Satisfying accreditation concerns will be "agenda No. 1," said Patterson, assuring trustees the agencies' stipulations could be met. "They have not asked us to do anything unconscionable. They are reasonable requests. They can be achieved."

While he has "some sympathy" with a growing movement among Southern Baptists to "dump accrediting agencies," he dismissed the possibility of severing ties with ATS and SACS. "In the kind of world we live in you can't proceed effectively without accrediting agencies," he said. He noted "every major corporate giving unit" expects schools to be accredited. In addition, today's mobile students transfer from institution to institution and only classwork from accredited schools will transfer with them.

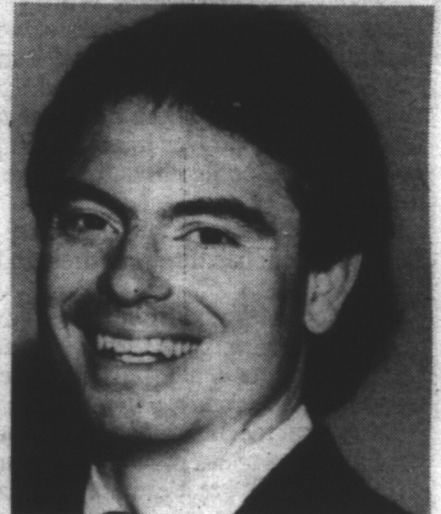
Patterson's clout with conservative

leaders who now hold the denomination's reins could serve him well in lobbying for pieces of the Cooperative Program pie. "I don't want to take advantage of any influence to exploit but I'd be disappointed if whatever influence I had would not let me tell the Southeastern story," he said.

Although electing Paige Patterson as the school's new president topped the agenda of Southeastern Seminary's board meeting May 14, trustees used the special called meeting to give themselves a greater role in selecting faculty and to authorize the seminary's president to choose chapel speakers.

Both issues, held from last March's trustee meeting, have been long-running points of contention between trustees and faculty. The board's action May 14 appears to have settled the dispute, although Russ Bush, vice president for academic affairs and dean of the faculty, told trustees the school's teachers "don't want you to adopt this."

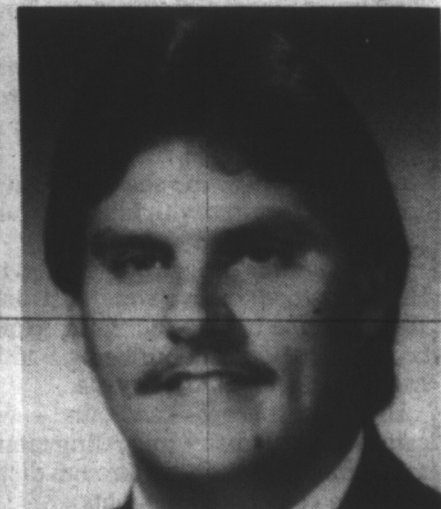
The new faculty selection process modifies a proposal tabled at the March meeting which reduced faculty participation in selecting new professors to an advisory role.



Jeff Powell



William H. "Dusty" Perkins Jr.



Sean Paul Keith

Kazakh-American Festival in U.S....

Mississippi hosts 24 delegates from former Soviet republic

More than 300 Kazakhs have traveled to the United States this week to participate in the second Kazakh-American festival to be held May 10-25.

Kazakhstan Deputy Prime Minister Mirzatai Dzholdasbekov leads the delegation, which includes government officials, educators, doctors, artists, religious leaders, musicians, and scientists. Kazakhstan's first and only cosmonaut is also among the group.

The Kazakhs will spend two weeks with their American professional counterparts, living in the homes of their families and observing them in their workplaces.

According to Brian Grim, vice-president of the Central Asian Foundation, the purpose of the festival is to bring the Christian community in America into direct contact with Kazakhs in such a way that it stimulates long-term cooperation and friendship.

"This is important for both Kazakhstan and the United States," Deputy Prime Minister Dzholdasbekov said. "The American people will have a chance to talk to Kazakh people face to face and find out about their lives, their work, culture and traditions."

He added that Kazakhs will ben-

efit from seeing for themselves the truth about the United States, as opposed to what they were taught to believe while under Communist control the last 70 years.

"These contacts will be of great importance to Kazakhstan because up until now we were taught quite differently. We were taught that America was our greatest enemy — that we were way ahead of America and that Americans were not our friends."

Last year 330 Americans traveled to the former Soviet republic of Kazakhstan as a part of the first cultural exchange of this type. This paved the way for this year's return festival.

"It is difficult to foresee the future because many people don't rely on the commonwealth union of the former USSR," Dzholdasbekov said. "We are in a very unstable situation, one like never before."

"I'm very sorry our people didn't do anything good for 70 years; we were fruitless. The other states that are very fruitful will have to understand," he added.

"America has the opportunity to play a great role in the world through friendship and cooperation with newly formed countries and developing countries," Grim said.

"I think anytime Americans can see that there's more to life than just 'business as usual,' that that gives us strength within our own country, because Americans are a country motivated by a vision to help people."

Grim said this is the largest group of Kazakhs in history to travel outside of Kazakhstan on a mission such as this.

From the American side, trying to organize nine different states and tens, if not hundreds, of thousands of volunteers to host the Kazakhs and participate in events was an equally magnanimous feat, Grim said. The stateside coordinators are the ones who have made the project a reality.

"The secret was a commitment by the Kazakhs and Americans to truly accelerating and deepening friendships. Plus a lot of hard work."

The Kazakh-American festival, which will involve activities in nine different states, is being organized and sponsored by the Central Asian Foundation and the Baptist Convention of Penn/South Jersey.

Twenty-four Kazakhs, musicians and agricultural specialists, visited Mississippi, and were hosted in the homes of Jackson area residents. Below, two Baptist Record employees share their experiences.

Kazakhs in our homes...

By Renee Walley

Our guest was Tashat Sadykov, vice-chairman of Kazakh Joint-stock Commercial Bank in Alma-Ata. My husband is also a banker, and Sadykov seemed delighted to be staying in the home of someone of his profession and was interested in getting to know as much as he could about the entire banking structure here.

He was educated at the University of Kazakhstan. He is married, has three children and two grandchildren.

We left the Baptist Building and drove fifteen miles to our home at the Ross Barnett Reservoir. Our guest immediately presented a card with the phrase, "a nice country home."

Other than teaching us Russian names for foods we served, he could make little comment.

Sadykov took great pleasure in sharing the gifts he brought — one symbolic of his country, one symbolic of the bank where he is employed, and of greatest significance, one symbolic of the U.S. and the former Soviet Union's joint effort to eliminate nuclear weapons.

Using his arms to demonstrate striking out nuclear weapons, he pleaded with his eyes for peace between us. It was a heart-warming and touching moment of exchange.

Another joy was the sharing about our families and taking pictures with him and some friends who joined us for dinner.

Soon after his arrival, we showed him our Bible. He understood that we were Christians and the Bible was the book of our faith. More particularly, he commented about our being Baptists and that he had stayed with other Baptists.

His greatest need — and ours — was to communicate. We spent many frustrating moments in silence as we frantically looked through dictionaries to find words to convey our thoughts.

By Anne W. McWilliams

Kuralbek, our guest, was a young man, about 37, who said he was married and the father of a son, 5, and a daughter, 7. His description of himself was "businessman," but one of the interpreters said that he was a cotton farmer, an agricultural expert and entrepreneur who owned in the neighborhood of 20,000 acres near Alma-Ata in Kazakhstan.

Though he knew hardly any English, we used his phrase book and also talked with our hands and with maps and pictures. He admired my husband's bass boat, inspected it thoroughly, and wanted to know its price. Also he seemed amazed that we had two cars.

When we took him shopping at Walmart in Clinton, he bought pants and shirt for his little boy and shoes for his little girl, among other items. At closing time, he didn't want to leave; employees blinked the lights, but it still took about 15 minutes to get the message across it was time to go. When we got home after that, he opened his phrase book to say, "That was very good."

His phrase book contained no words for questions about religion. When I showed him a picture of a mosque, he pointed to himself and said, "Muslim." Later, I gave him a New Testament printed in the Russian language, and pointed out John 3:16. He read the whole chapter.

This cultural exchange emphasized that all people are much alike inside, no matter the outward differences. Friendship grows with knowledge of each other.

For years Americans had thought Russians (Kazakhs are "used-to-be Soviets") were our enemies. Soviets were taught Americans were their enemies. Now the joy at finding we are all good friends is something obviously felt on both sides. It was frustrating that we could not communicate with Kuralbek in actual words to say how deep our feelings on this ran. But when we parted, he held his hand to his heart to say, "I love you," and we returned the gesture.



Delegates to the Kazakh-American festival attended a Jackson Generals baseball game during their stay in the Jackson area.

S.C. Convention severs Furman ties

COLUMBIA, S.C. (BP) — Messengers to a special South Carolina Baptist Convention voted May 15 to dissolve legal and financial ties with the convention's oldest institution, Furman University.

The vote came after 19 months of controversy and debate. Furman University trustees first voted to amend their charter and give their board sole authority to elect trustees in October 1990.

The second largest number of messengers in the convention's history, 4,873, met in the Canteen and Ellis buildings at the state fairgrounds in Columbia. Hal Lane, pastor of West Side Church in Greenwood who opposed Furman's release, said the vote "will set a precedent for the loss of other Baptist institutions. God has not called us to retreat in the face of intimidation and controversy."

A motion to place \$1.56 million representing escrowed 1991 Cooperative Program funds into an irrevocable trust account for

Furman University scholarships, was replaced by a substitute motion presented by Stephen D.C. Corts, pastor of Citadel Square Church in Charleston. Corts' substitute motion placed 1991 funds in an irrevocable trust fund reserved for students going into church-related vocations at South Carolina Baptist Convention institutions and all six Southern Baptist seminaries, excluding Furman University. A show of hands was inconclusive and a ballot vote was taken. The vote outcome was 2,179 in favor, 2,088 against.

Remaining 1992 funds budgeted for Furman after the special session of the convention are to be divided equally among Anderson College, North Greenville College, and Charleston Southern University, the three remaining convention institutions of higher education. If the 1992 budget is fully funded, funds would amount to \$1.1 million. An amendment to include Furman in this allocation of funds was introduced but failed.

Louisianans will form Baptist Fellowship chapter

FORT WORTH, Texas (ABP) — Louisiana participants in the recent national assembly of the Cooperative Baptist Fellowship agreed to work toward forming a state chapter of the moderate-conservative organization.

More than 80 persons from a variety of Louisiana Baptist churches attended an hour-long state meeting May 1 during the assembly in Fort Worth, Texas.

Participants agreed on the need to form a Louisiana chapter as soon as possible and named a 10-person committee to work toward that goal. The committee is headed by Jon Stubblefield, pastor of First Baptist Church of Shreveport and a member of the national Fellowship's coordinating council.

Stubblefield said formation of a Louisiana chapter is likely to be misperceived as a political move. But he said a state chapter

would serve as a means to interpret the work of the Fellowship for others, to build relationships with each other and to pool information.

Also during the meeting, the Louisiana caucus nominated Natchitoches pastor Brad Creed to the coordinating council. Creed later was elected by the full assembly, joining fellow Louisianians Pamela Williams of Baton Rouge and Fred Jones of Ruston on the council.

1926 — The Baptist Brotherhood of the South was organized by the Southern Baptist Convention. This was a re-organization of the Laymen's Missionary Movement with a broadening of objectives. In 1939, the Mississippi Baptist Convention urged pastors and churches to participate in the organization.



Anne Washburn

From a co-worker

Dear Anne,
It seems that I have known you all my life. You have been kind to me — even feeding me fish. (Remember we are neighbors now, and it's really easy for me to get to your house). For a brief time I got weary of having people tell me how much they enjoy your column. Then I got over being jealous and realized that your interviews had become the heartbeat of the Baptist Record.

We must have had disagreements over the years, but I cannot remember a single cross word we exchanged. I believe I didn't have any cross thoughts, either.

Your heart has always been in teaching and in missions. But at the Baptist Record you got to do both. You have expressed yourself eloquently time and again that God is good and works daily in our lives when we allow him to do so.

I appreciate your letting me take a glimpse of the world through your travels — either to Alabama or to Nepal. I think you are the only person I know who has been to Nepal. Of course, I would rather have gone myself, but you showed me enough of the places to whet my appetite to want to visit them. Something we have talked about together many times is that we believe the Baptist Record changes lives. We know all those stories of people reading the Record and doing something about what they read. Actually, I think that the Baptist Record has changed lives because of your ministry through it. You have changed mine.

Tim Nicholas
Director
Office of Communication

A tribute to Anne W. McWilliams

39 years at the Baptist Record

From an editor

It could be that the greatest service that I performed as editor of the Baptist Record was to talk Anne McWilliams into beginning her column, "Faces & Places." It is doubtful that anybody ever remembers any editorial that I ever wrote. But there will be plenty who remember many of the "Faces & Places" columns. I am sure that she was the most widely read writer in our state as she put together those weekly columns.

But, more than that, she was a continuing and steady source of strength in the Baptist Record's offices — to the editor for sure, and to everyone else who worked there. For 39 years she steadily gave her best in a profession where she fit in because that's where she belonged and where she made a contribution that will never be measured.

There's not much made of the place of journalism in history, but in whatever place is made of Southern Baptist journalism, Anne McWilliams surely deserves her spot. She made a distinct contribution to a newspaper that was considered one of the best.

Don McGregor
Editor emeritus
Baptist Record



Anne W. McWilliams

From a colleague

I first came to know Anne McWilliams through National and Mississippi Press Women. We went to press meetings together. I roomed with Anne at the National Federation of Press Women in Williamsburg, Va. She is a sweet, dear person. We travelled to Russia together in 1989 with 42 other press women. She has been in my home, and what a welcome guest. Her writings are etched in love, sincerity, and responsible journalism. Her long association with the Baptist Record has provided reader interest. As she retires, everyone wishes her well!

So wrote she, so long a time
With pen and ink in durable line;
A praise, an account, an interview
Again and again, continuously through
Time that has passed so quickly by;
Now life and youth will vie
For the task in printer's ink
Never erased; present, eternity forever link.
Her quill quickly penned while the light was on
And now mind's computer, as a new era dawns,
Will recall her lines until life ends
When she hears, "Well done, my servant. Enter in!"
Sarah Peugh
Aberdeen, Miss.

Anne has had that gentle spiritual touch which made it a genuine pleasure to read the articles she crafted. Her ability to make human-interest stories come alive is a legend among us. Anne has that unique sensitivity which allows her to capture the spirit which I believe is characteristic of Mississippi Baptists, and to put that passion and affection into her stories." — Bill Causey, executive director, MBCB

"Anne McWilliams is the most cooperative co-worker to be found anywhere. She has a sweet Christian spirit that is always present in her daily living. Anne, in my opinion, is a most talented journalist." — Bill Sellers, Annuity Board representative, MBCB

"Anne's Christian example has been a source of strength through the years as we've shared many personal concerns and problems. When I think of Anne, I remember the words, 'A friend loveth at all times.' Since Anne and I are retiring near the same time, I hope we can pick up again on the picnics and fish fries like those we enjoyed 35 years ago." — Peggy Broome, retired mail clerk, Baptist Building

"'Still waters run deep!' To my wife and me, this quote describes much about Anne McWilliams. On the surface, she appears quiet, retiring, and shy, but underneath she is courageous, daring, and deeply intelligent. Her life and actions are a testimony to her adventuresome spirit and deep Christian commitment. Her contributions to Baptist life worldwide will continue to reap dividends for the Lord!" — L. Graham Smith, director, Church Music Department, MBCB

"As a card-carrying old maid, I've always loved Anne's Valentine 'Faces & Places' column about W. D. I thought it would be wonderful to have a sweet, loving husband like W. D. Anne certainly has a way with words and expresses herself so well. I have always appreciated her interest in missions. She has been a GA leader for 15 years at our church, Morrison Heights, Clinton. It won't be the same without her, and I'll surely miss her from our Baptist Building staff." — Marjean Patterson, executive director, Woman's Missionary Union, MBCB

"Working with Anne on a daily basis at the Baptist Building, I have come to appreciate her as a valuable resource person. When I encounter a question regarding Mississippi Baptist history, public relations strategy, spelling, or grammar, I just ask Anne and she consistently gives me an immediate answer. Anne has always portrayed a compassionate and caring nature for people. Her articles in the Baptist Record and her books reflect that." — Paul Harrell, director, Brotherhood Department, MBCB

With five editors:



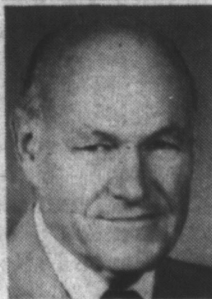
A. L. Goodrich



W. C. Fields



Joe Odle



Don McGregor



Guy Henderson

**Conference of Southern Baptist Evangelists
34th Annual Meeting
June 9-10, 1992
Hall D, Indianapolis Convention Center
Theme: Finding Him Faithful ... Yesterday,
Today, and Forever!**

Tuesday, June 9

7:30 Annual Business Meeting and Breakfast — Hyatt Regency Hotel, Mountain Suites, 3rd Level

Wednesday, June 10

12:00 Evangelists' Wives' Luncheon — Marthe Beasley, widow of evangelist Manley Beasley and motivational speaker, speaker, Euless, Texas, Hyatt Regency Hotel, Harrison Room, Third Level

1:15 Gospel Music Concert

1:55 Congregational Singing — Pat Roper, music evangelist, COSBE music director, Greenville, S.C., director

2:00 Invocation — Perry Neal, evangelist, COSBE vice president, Montgomery, Ala.

2:05 Special Music — Perfect Heart, musicians, Nashville

2:15 Message — Scott Camp, evangelist, Del City, Okla.

2:40 Special Music — Allison Durham Speer, music evangelist, Nashville

2:50 Testimony — Lee Pitts, evangelist, Gadsden, Ala.

3:05 Congregational Singing — Pat Roper

3:10 Recognition of Evangelists — Steve Hale, evangelist, COSBE president, Evansville, Ind.

3:20 Special Music — The Stone Brothers, music evangelists, Jacksonville, Ocala, and Osage Beach, Fla.

3:30 Message — Kelly Green, evangelist, Mobile, Ala.

4:05 Offering Appeal — Sam Cathey, pastor, Briarwood Church, COSBE advisor, Del City, Okla.

4:20 Congregational Singing — Pat Roper

4:25 Special Music — Les Snyder, music evangelist, West Frankfort, Ill.

4:30 Message — Angel Martinez, evangelist, Fort Smith, Ark.

5:05 Benediction — John Bos, evangelist, Orlando, Fla.

After-glow fellowships, sponsored by the COSBE, will meet from 10-11:30 p.m., Tuesday and Wednesday nights at the Hyatt Regency Hotel Ballroom.

4:20 Congregational Singing — Pat Roper

4:25 Special Music — Les Snyder, music evangelist, West Frankfort, Ill.

4:30 Message — Angel Martinez, evangelist, Fort Smith, Ark.

5:05 Benediction — John Bos, evangelist, Orlando, Fla.

Baptist leaders call for end to "Japan bashing"

By Paula Womack

LOS ANGELES (ABP) — Baptist leaders are speaking out against the current wave of "Japan bashing" in the United States, calling for an end to bigotry against Japanese, Japanese Americans, and others of Asian descent.

"I am deeply disturbed by reported incidents of verbal and physical abuse aimed at Japan, at Japanese Americans, and at many Asians who live in this country and around the world," said Daniel Weiss, general secretary of the American Baptist Churches.

"When persons are signaled out for abuse because of their race or religion or national background, Baptists must cry out," said Weiss, citing Jesus' "pointed warning" that "those who say they love God but hate their sisters and brothers are liars."

Lydia Barrow Hankins, a Southern Baptist missionary in Japan, said she is aware of the "misdirected hate" of "Japan bashing" in the United States.

"Whatever unfairness we perceive on the part of the Japanese government," she said, "we as individual Americans surely, before God, do not want to make ourselves judge and jury and hold every Asian accountable for the

policies of a nation, no more than we would want to be held accountable for the economic policies of our nation."

Denton Lotz, general secretary of the Baptist World Alliance, said the poor economic situation in the world has caused politicians and workers to look for a scapegoat.

"To many, Japan seems rich, brash, proud, and arrogant," he said. "Therefore, restraining Japanese business and forcing her to play by our rules is the order of the day. The danger of such rhetoric is that it produces prejudice. Prejudice produces hate. And hate leads to war."

Ken Sehested, executive director of the Baptist Peace Fellowship of North America, agreed that anti-Japanese and anti-Asian sentiment is sowing the seeds of a violent conflict. "It gathers and amplifies the domestic political support for international aggression," he said.

David Nelson Duke, professor of religion at William Jewell College, said finding scapegoats for America's woes "is inconsistent with Christian attitudes and behavior."

Womack is news editor, Baptist Peace Fellowship of North America.

Fellowship asks WMU to promote missions program

By Greg Warner

ATLANTA (ABP) — The Cooperative Baptist Fellowship will ask Woman's Missionary Union to promote the Fellowship's new missions program and annual missions offering.

Woman's Missionary Union, a self-governing women's auxiliary that promotes missions in Southern Baptist churches, has agreed to discuss those ideas with Fellowship leaders as part of WMU's current long-range study. The first meeting with Fellowship leaders is scheduled for May 18 at WMU headquarters in Birmingham, Ala.

But the prospect of an ongoing relationship between WMU and the Fellowship is likely to put further strain on the 104-year relationship between the WMU and the Southern Baptist Convention.

The Fellowship, an organization of Southern Baptists displeased with the current leadership of the Southern Baptist Convention, appointed its first four "missioners" in May. As many as 16 more will be in place by next year.

The new organization would like

WMU to raise money for Fellowship missions and feature Fellowship missionaries in its promotional and educational materials.

Dellanna O'Brien, executive director of WMU, said she expects those topics to come up during the dialogue with Fellowship leaders. "I would think that would be something they would want to talk about," she said, "and we are in a listening posture."

O'Brien said the "bottom line" for WMU is its desire "to serve all churches."

"We used to serve all churches in the same way," she explained, "but now we may not be able to do that."

Missions alternatives such as the Fellowship, as well as a growing reluctance of many churches to identify with denominational institutions, will make it hard to serve all Southern Baptist churches in the traditional ways, O'Brien said. "It does put us in a dilemma."

Most of the Fellowship's missionaries will, like the first four, be former missionaries of the Southern Baptist Foreign Mission Board

— the same missionaries WMU has been promoting and supporting for years, said Fellowship Coordinator Cecil Sherman.

"We don't want these very same missionaries to be disinherited," Sherman said. "We want to keep them before Baptists in prayer and support. So we are going to ask WMU to assist us."

The WMU's dialogue with the Fellowship is likely to anger Southern Baptist leaders, who already are suspicious of WMU's intentions.

Unlike the 21 agencies of the Southern Baptist Convention, WMU is an auxiliary, which means its directors are not appointed or controlled by the SBC. An executive board elected by WMU members governs the organization, which does not receive funding from the SBC's budget.

"Our bylaws certainly do tie us to the Southern Baptist Convention, and we like it that way," O'Brien told Associated Baptist Press.

Warner is editor, ABP.

Seminaries will host alumni at luncheons

Golden Gate Seminary's annual luncheon for alumni and friends will be Wednesday, June 10, at the Embassy Suites Hotel, one block from the SBC's annual meeting site across from the state capitol.

Tickets may be purchased in advance from the Alumni Relations Office, GGBTS, Strawberry Point, Mill Valley, CA 94941 or at the seminary's booth in the SBC exhibit area. For more information, call (415) 388-8080, ext. 298.

The Southeastern Seminary alumni office will host its annual luncheon in Indianapolis during the 1992 Southern Baptist Convention. The luncheon, at the Hyatt Regency, Mountain Suite, third floor, will be June 10 at 1 p.m.

Advance tickets for \$12 per person may be obtained by writing to the Alumni Office, Attn: Sherri Carter, P.O. Box 1889, Wake Forest, NC 27588. If space permits, tickets also will be available at the Southeastern booth at the convention for \$15.

Southern Seminary's Alumni and Friends Reunion June 10 at the Hilton-at-the-Circle in Indianapolis during the annual meeting of the Southern Baptist Convention. Tickets for the 1 p.m. luncheon are \$14.50 each and may be ordered by sending a self-addressed, stamped envelope to Alumni Relations, Southern Seminary, 2825 Lexington Road, Louisville, KY 40280. After June 1, tickets will be \$18 each.

Marjean Patterson, executive director-treasurer of the Mississippi Woman's Missionary Union, will be one of four people honored as distinguished alumni by the school's national alumni association.

The Midwestern Seminary alum-

ni association will meet June 10 for its annual luncheon in Indianapolis during the Southern Baptist Convention June 9-11. The luncheon will be at 12:15 p.m. at the Embassy Suites Hotel, 110 W. Washington St., near the Hoosier Dome.

Advance tickets for the luncheon are \$13 per person. During the convention tickets may be purchased at the seminary booth in the exhibit hall for \$17.

Luncheon tickets may be ordered by writing to the Alumni Office, Midwestern Baptist Theological Seminary, 5001 N. Oak Trafficway, Kansas City, MO 64118 or by calling (816) 453-4600.

Southwestern Seminary in Fort Worth, Texas, will hold its annual National Alumni and Friends Luncheon at the Hyatt Regency Hotel in downtown Indianapolis.

Tickets to the Southwestern Seminary luncheon are \$15 prior to the SBC and are available by

contacting the Office of Institutional Advancement, P.O. Box 22000, Fort Worth, TX 76122 or by calling (817) 923-1921, ext. 2350. Tickets will also be sold at the SBC for \$17 each.

The alumni of New Orleans Seminary's annual alumni meeting and luncheon will be held Wednesday, June 10, in the White River Ballroom in the Indiana Convention Center and Hoosier Dome, 100 S. Capitol Ave., immediately following the conclusion of morning session of the Southern Baptist Convention.

The luncheon also will feature New Orleans Seminary's kickoff for its 75th anniversary celebration and a report by seminary President Landrum Leavell II.

Tickets for the luncheon are \$12 each and are available by mailing that amount to Office of Alumni, New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, LA, 70126-4858.

Samford selects Drummond as professor of evangelism

BIRMINGHAM, Ala. (BP) — Lewis A. Drummond, retiring president of Southeastern Seminary in North Carolina, has been named the first Billy Graham professor of evangelism and church growth at Samford University's Beeson School of Divinity, effective July 1.

Before assuming Southeastern's presidency in 1988, Drummond was the Billy Graham professor of evangelism at Southern Seminary in Louisville, Ky., for 16 years.

A 1950 Samford graduate,

Drummond also has taught at Spurgeon's College in London, England.

"No man in the Southern Baptist Convention is more experienced in the scholarly field of evangelism," said Samford President Thomas E. Corts. "He comes highly recommended by Dr. Billy Graham, is an expert teacher at the graduate level and is a leading authority with worldwide stature in his subject area. In the current theological turbulence, he has kept his balance and his focus on his subject specialty."

Chaplains hear there's healing in laughter

"Learning to laugh at oneself is one of the greatest healing powers given to chaplains," according to Harold Elliott, chaplain at Arlington, Texas Police Department with 370 employees. Elliott and his wife, Norma, shared 45 minutes of laughter and fun with 40 chaplains and their wives at Gulfshore Assembly during the May 1-2 Spring Retreat of the Mississippi Baptist Chaplains Association.

Volunteer Police Chaplain Maurice Flowers and his wife, Mildred, from Laurel told of their mission trip experience in Montana. Retired Industrial Chaplain, Harold Jordan of Vicksburg, showed slides of a recent Honduras trip. Paul Stephenson, the new Director of Pastoral Care, Baptist Medical Center, shared his dream of Clinical Pastoral Education opportunities at the Jackson hospital.

The Cooperative Missions Department of the Mississippi Baptist Convention Board serves as a channel of support for Home Mission Board and Cooperative Program funding of the Mississippi Baptist Chaplains Association. Richard Brogan is consultant to the chaplains' organization.

Indy Whitten is named Blue Mountain Alumna of Year



Whitten

Nella Dean (Indy) Mitchell Whitten, Southern Baptist missionary for 40 years in Argentina, Spain, and Equatorial Guinea, now retired and living in Clinton, has been chosen Alumna of the Year at Blue Mountain College, and was honored at the college on May 16.

Born at Louisville, Miss., she received the bachelor of arts degree from Blue Mountain in 1944 and later a master of religion from Woman's

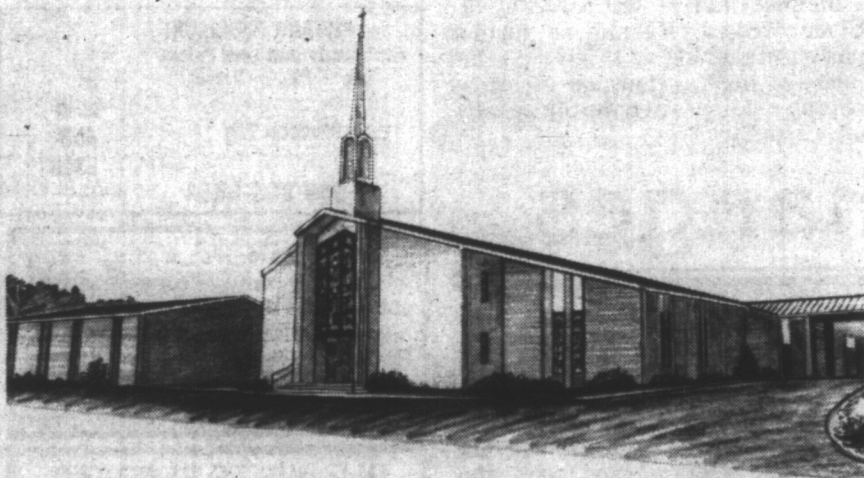
Training School (now merged with Southern Seminary) and a diploma for Hispanic studies from University of Barcelona, Spain.

The Alumnae Association adopted a resolution which praises her "high degree of quality and excellence in every area"; her "worthy example as devoted wife and mother of four"; and her "committed life of service." In Spain she taught in the Baptist seminary, edited a WMU magazine, and was editor of the Spanish Baptist Union's magazine. She is author of six books.

Her involvement in missions has continued. She was missionary-in-residence at the Missionary Learning Center of the Foreign Mission Board in 1988, and recently was named by the Woman's Department of the Baptist World Alliance to the Committee on Women in Church Planting.

She and her husband Charles are prayer coordinators for the Mississippi Baptist Convention Board. She is director of WMU for Hinds-Madison Association.

The resolution stated, "Through her Christian life and witness, she has exemplified the finest attributes of a Blue Mountain College alumna."

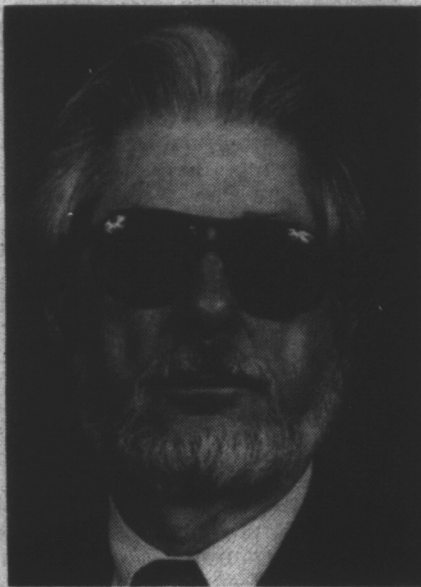


Griffith Memorial will dedicate sanctuary

Griffith Memorial Church, 5275 Terry Road, will dedicate its new sanctuary and family life center on May 31. The new facility includes a sanctuary which seats approximately 600, office area, a choir suite, and limited education space.

The first Griffith Memorial Church was built in 1907 at the corner of Winter and Hunter streets in southwest Jackson; a second church was erected in 1931 on Silas Brown Street. Members met there for 55 years and then decided to move in 1986 to its present location. The congregation met in a mission trailer until a sanctuary could be completed. In 1988, an educational addition was completed. Because of rapid growth in the membership, it became necessary to build again. The new sanctuary was completed in December, 1991 and the family life center in April, 1992.

The Convocation of Dedication will begin at 10:30 a.m. and a fellowship meal will follow. The Celebration of Dedication will begin at 1:30 p.m. Bruce Cappleman is pastor.



Henderson

Bolivar DOM will retire

Bolivar Association will honor Odis Henderson with a reception on May 31 from 2 until 4 p.m. for his 22 years of service as director of missions. The reception will be held at Immanuel Church, 1300 Lamar St., Cleveland.

Before becoming Bolivar director of missions in January 1970, Henderson had been pastor in Mississippi since 1953. He is now retiring. Born in Pontotoc Sept. 11, 1927, he is a graduate of Pontotoc High School, and of Clarke College, and has a bachelor of arts degree from Mississippi College and a master of divinity degree from New Orleans Seminary.

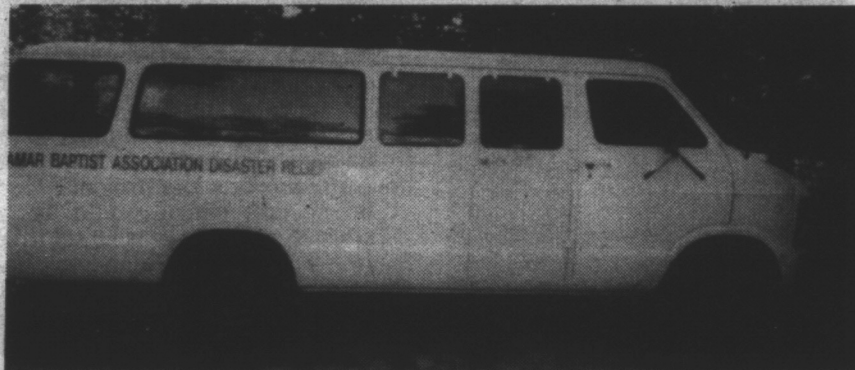
He and his wife, the former Jewel

Belk, an Alabamian, have a daughter, Zina Kaye; two granddaughters; and one grandson.

His pastorates have included Shiloh Church, Houka; Clarkson Church, Mathiston; Cross Roads Church, Mantee; Bethel Church, Woodland; Van Vleet Church, Chickasaw County; Damascus Church, Hazlehurst; and Duncan Church, Duncan.

He was ordained at First Church, Tupelo.

Henderson's retirement is effective May 31. However, he said, "I will continue to serve on a limited basis as a volunteer during the summer or until a successor is secured."



Lamar men prepared for disasters

Lamar Association's new disaster relief van is pictured. The unit was formed to be of service to local and other areas where disasters occur. Manpower will come from the unit's roster plus volunteers from churches in Lamar County. Already the unit has seen service, at Paul Harrell, Brotherhood Department director's, call to go to Pike County to assist in clean-up after an April tornado. Equipment in addition to the van includes a citizen band radio; two-meter radio with touch-tone telephone features; and a 200 watt transmitter with 10 meters through 80 meters on the H. F. band. Also there is access to a trailer with the command center, tools, and food for volunteers, according to Max Ball, disaster relief director of the Lamar Baptist Brotherhood.

Revival dates

Twin Lakes Church (Hinds-Madison): May 20-25; services at 7 p.m.; Jim Keith, evangelist from Richardson, Tex., preaching; John Yates, Jackson, music evangelist; dinner on grounds Sunday; Bill Stanford, pastor.

East Side Church, Pelahatchie: May 22-24; night services 7:30; Sunday services, 10 and 1:30; Sunday, covered dish lunch; evangelist — Mike Routon, Freeny Church, Carthage; pastor — Rick Bounds.

Belle Fountain, Ocean Springs (Jackson County): spiritual renewal conference; May 31-June 3; four evangelists — Ernest Sadler, Pascagoula, Jackson County director of missions; Terry Booth, Denham Springs, La., pastor of Amite Church; Bill Bozeman, Mobile, Ala.; Fred Wolfe, Cottage Hill Church, Mobile, Ala.; Ronnie Cottingham, Agricola, music leader; David R. Grayson, pastor; May 31 at 10:45 a.m. and 6 p.m.; June 1-3 at 7 p.m.; theme, "Walking in the Spirit."

Arlington will mark 100th year

Arlington Church, Bogue Chitto, will celebrate its centennial with homecoming on Sunday, May 31. The day's events will include reading of the church history, recognition of former pastors, and time for fellowship.

The morning service will begin at 10. Pat Lofton, director of missions, Epps, La., will speak. Music for the day will be under direction of Floyd Marley Grice, son of Mrs. Laura Grice of Arlington and minister of music at Salem Heights Church, Laurel.

David Waits is pastor.

Harmony Church (Lincoln): May 22, 23, 24; Gerald Aultman, pastor, Maybank Church, Hattiesburg, evangelist; Phil Hemby, music director, leading the singing; Dewey Smith, pastor.

Bethlehem (Yazoo): May 31-June 3; Ronald Jordan, evangelist; Carol Montgomery, music; John Schoolar, pastor, Sunday, morning and afternoon services with lunch at church but no night service; Mon.-Wed. at 7:30 p.m.

Woolmarket, Biloxi (Gulf Coast): May 24-27; Rick Ingle, Denton, Tex., evangelist; Price Harris, Shreveport, La., music leader; at 11 a.m. and 7 p.m. Sunday; at 7 p.m. Mon.-Wed.; M. L. Faler, pastor.

Ramah, McCall Creek (Franklin): May 24-28; Gary Bowlin, Brandon, evangelist; Claude Bowlin, Brookhaven, music leader; Fred Morris, pastor; Sun. at 11 a.m.; nightly at 7 p.m.

1919 — The old Harding Building on the corner of Capitol and President streets, in Jackson, was purchased for \$27,500 to be used as Baptist Headquarters. This was the site of the first Capitol building for Mississippi.

1919-1924 — The Seventy-Five Million Dollar Campaign was conducted during this five year period. It was inaugurated by the Southern Baptist Convention for "The strengthening and promotion of the cause of Christ in the homeland and in foreign fields by the raising of 75 million dollars... to be expended in the various lines of missions, education, and benevolence." Mississippi's share was \$3,500,000, of which \$2,622,556.22 was actually paid.

Missions came first

Missionary Carol Humphries was known for her generosity, but the depth of her missions commitment



Humphries

surprised even her family. Humphries, 68, died of cancer in February. When family members collected her personal belongings from her apartment in Roxboro, N.C., they were astounded at the records of her gifts to missions.

"It amazed me just how much she gave to the Lottie Moon Christmas Offering," explained Humphries' sister, Katherine Bowles. "She didn't just give hundreds, but thousands of dollars each year to the offering." Humphries' generosity didn't stop with retirement after 35 years as a missionary to Nigeria. After she returned to North Carolina in 1986, she set up a trust fund and donated half of her estate to the Lottie Moon offering and 20 percent to the Annie Armstrong Easter Offering for home missions. "She lived as frugally as she could just so she could give more to God's work," said David Coleman, director of the Foreign Mission Board's development office. "She's a wonderful example of what it means to be a saint. We can all learn from how she lived her life." (FMB photo)

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Just for the Record



Royal Ambassadors of Calvary Church, Oak Grove, Hattiesburg, raised \$314.75 for Annie Armstrong Easter Offering during a Bike-A-Thon. Pictured, left to right, are Jamey Davion, Thomas Hayes, Emory Robinson, Jon Corley, Lyn Wallace, Lee Wallace, Shaun Bowers, Mike Dale (RA leader), Nathaniel Bowers, Charlie Wallace, Eli Corley, Justin Robinson. Not pictured, Tyler Cooley and Mark Davion, R.A. director.



An Acteens recognition service was held recently at First Church, Gautier, with the theme "Regal Radiance." Pictured, front row: queens, Sherri Randolph, Elizabeth Simpson; queen regent in service, Leslie Koski; queen with scepter, Holly Reeves. Back row: Fancelle Sanderford, Acteens director, Angie Miller, and Reba Koski, leaders.



Michael Memorial Church, Gulfport, held a note burning ceremony in April for its new facilities. This building is debt free after only two years. Pictured are, left to right, Hal Kibler, chairman of deacons; Pastor Craig Conner; and Roland Jones, building committee chairman.



Mount Nebo Church, Rt. 1, Collinsville, Newton County, will host a group of young people, the PROCLAIMERS, directed by Highway Patrolman Sgt. Don Blackwell. The group from across the state will perform in music, song, and testimony as a send-off to a 40-day missionary trip to Utah and Montana. Their first stop in Utah will be Payson Chapel, which has ties with Mt. Nebo and Southern Baptists. The public is invited to attend the 11 a.m. service on May 24, according to Michael Truhett, pastor.

Heucks Retreat Church recently held its second annual "Friend Day." Members were encouraged to invite a friend to Sunday School and for afternoon and evening activities. A total of 253 gathered for Bible study, the second largest Sunday School attendance in the church's history. Greg Potts is pastor.

Youth Choir, Briarwood Church, Jackson, will present "Light Your World" at Gum Grove Church, Brookhaven, May 24, 5:50 p.m.

Grace Church, Philadelphia, celebrated its 10th anniversary, along with a noteburning, on April 12. Grace was chartered as a church on Feb. 7, 1982. In ten years of ministry the church has purchased six acres of land with help from Mississippi Baptists through the new work program of the Mississippi Baptist Convention Board. Two new buildings have been built and are now paid for. Pictured, left to right, are A. H. Thaggard, trustee; Dennis Duvall, pastor; Tony Sharp, trustee.

Wheeler Grove Church, Alcorn County, will hear the Hoppers, a singing group from Madison, N.C., on May 24. The Hoppers will present special music in the morning service and appear in concert at 6:30 p.m. Kara Blackard is pastor.

1930 — Jesse L. Boyd's *A Popular History of the Baptists in Mississippi* was published.

Scott County pastor receives doctorate

Robin M. Brumfield received the doctor of ministry degree from Luther Rice Seminary, near Atlanta, Ga., on May 8. He was one of 48 graduates to receive this degree. Brumfield pastors New Liberty Church, near Morton, where he has been pastor since 1990.



Brumfield

"Great Commission" is seeking churches

The Sunday School Department of the Mississippi Baptist Convention Board and the Baptist Sunday School Board in Nashville are jointly sponsoring an event entitled the "Great Commission BREAKTHROUGH Project." The GCBP is the dream of Harry Piland, director of the Sunday School Division, Baptist Sunday School Board, to give every church in the Southern Baptist Convention an opportunity to experience BREAKTHROUGH in several areas such as attendance, prayer, desire, etc.

The GCBP is an opportunity for churches throughout Mississippi to receive help from a trained consultant for a period of six to nine months. The consultant would come to the church for three phases of the event. The first phase will be a visit that would be an introductory and scheduling visit. This visit would be with pastor, church staff, and key church leaders. The schedule for the remaining visits would be established, as well as goals and directions for the project.

The second phase would be a "Church Event." There is no set time frame for this event. Some churches will utilize a Friday through Sunday schedule. Others will set the event for a Sunday through Wednesday

schedule. Still others will decide on a different schedule.

The third phase would be a series of meetings conducted over the following several months. The primary purpose of these meetings is to allow the church to report the things that have taken place since the last meeting and to fine-tune the actions that were established during the church event that are to be done in the days to come. The consultant will be trained in leading a church through these phases.

"One unique feature of the Great Commission BREAKTHROUGH Project," according to Keith Wilkinson, Sunday School Department director, MBCB, "is there is no established agenda for the consultant to follow. The agenda for the six to nine month program is to be established between the pastor/church leaders and the consultant. This gives a great deal of flexibility to the consultant to be able to meet the specific needs of the church."

In order for a church to participate in the Great Commission BREAKTHROUGH Project, it must first commit to participate in all three phases of the project. The church must also agree to take care of the consultant

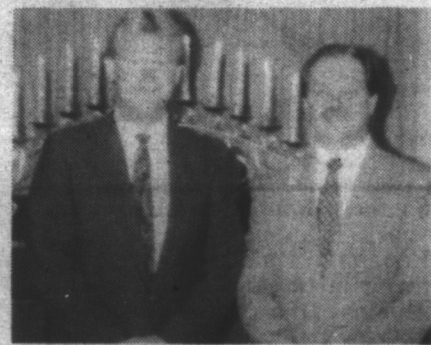
while he/she is at the church. This will mainly be meals. There may be an occasion for an overnight stay. The travel expenses and materials for the consultant will be provided by MBCB Sunday School Department and the Baptist Sunday School Board. The consultant will receive no honorarium for the project.

If your church is interested in becoming a Great Commission BREAKTHROUGH Project participating church, please contact the Sunday School Department by calling 601-968-3800 extension 3896 or by writing the Sunday School Department, P. O. Box 530, Jackson, Mississippi 39205.

Randy Tompkins, consultant in the Sunday School Department, stated, "Further information can be sent to your church or a person can come to explain the project. This might help a church decide whether it wants to participate in this exciting project."

Names in the news

W. Levon Moore and his wife, Pauline, invite all their friends to attend their 50th wedding anniversary reception on Sunday, May 31, from 2:30 until 4 p.m. at First Church, Kosciusko. Before retirement, he was director of missions, Attala Association.



Sherman Church, Lee Association, recently ordained three men as deacons. James Travis of Blue Mountain College brought the charge to the men being ordained. Ordained, left to right, were Ted Burcham, Everett Taylor, and (not shown) David McCarty. Bill Basden is chairman of deacons and Mike Smith is pastor.

Antioch, Monticello: May 24; beginning at 10 a.m.; John D. Hedgepeth, pastor; lunch in fellowship hall; singing at 1:30 p.m.; Sherrod Raborn and the Sunshine Trio, guest singers.

County Line Church, Crystal Springs: May 31; Gray Allison, Memphis, guest speaker; mini-concert at 10:45 a.m.; morning service at 11; noon meal in fellowship hall; County Line Church Cemetery Association annual business meeting after lunch; Allison to explain founding and work of Mid-America Seminary, 5:30 p.m.; night service at 6:30 with Allison as speaker.

Enon Church, Louisville (Winston): May 31; morning service at 11; Paul Blanchard, Winston director of missions, guest speaker; lunch in fellowship hall at 12; Mrs. Emma McNeil, Louisville, guest singer; Mark Shaw, pastor; recognition of former pastors and visitors.

Friendship West, Sumner (Tallahatchie): May 24; Billy Bob Guest, morning speaker; lunch at the church; afternoon singing; Dan Stroud, pastor.

First, Lambert: May 24; Sunday School at 9:45; morning worship at 11; lunch in fellowship hall; Geraldine Cole, Philadelphia, guest singer; Mike Day, Memphis, speaker; Stephen Huber, pastor; Buford Adams, music director; Debbie Goodnight, pianist; Mimi Mehrle, organist.

Salem Church, Toombs, near Meridian: May 31; David Roberson, speaker; Danny Ethridge, pastor; the choir and the New Generation, singers.

McCool Church, McCool: May 31; Clyde Wroten, Byhalia, a former pastor, preaching at 11 a.m.; basket lunch at noon; afternoon music by church members and the Spokesmen of Ackerman.

Staff changes

Union Church, Picayune, Pearl River Association, called Norman V. Rester as minister of music, effective May 10. His previous place of service was at Bethel Church, Poplarville. He is a graduate of Mississippi State and New Orleans Seminary.



Rester

Bobby Rayburn, native of Canton, will serve as youth director for the summer at First Church, Charleston. A recent graduate of Mississippi College, he has served with First Church, Jackson, and with Trace Ridge Church at Ridgeland. He will join the staff on May 24. Fuller B. Saunders is interim pastor.

First Church, Quitman, has called John L. Stevens as pastor, effective May 17. A native of Clinton, Miss., Stevens was graduated from Mississippi College and earned the master of divinity and doctor of philosophy in New Testament degrees from New Orleans Seminary. His previous place of service was Strong Hope Church in Copiah County.



Stevens

David A. Crowe has resigned at Mt. Pisgah Church, Enid, Tallahatchie Association, where he served three years as pastor, in order to accept the pastorate of Norwood Church, Norwood, La. Native of Baton Rouge, La., he is a graduate of New Orleans Seminary. Formerly he had been associate pastor in Florida.

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PRESSLER

From page 3

properly be made by a Texan, but he added: "I haven't made up my mind not to do it."

Pressler could be replaced by a majority vote on the floor of next month's convention. But SBC messengers in past years have seldom approved challenges to the Committee on Nominations' report.

Bobby Boyles, chairman of the committee, defended the choice of Pressler. "Judge Pressler is a man who loves God with all his heart and has a tremendous heart for missions," Boyles, a pastor in Moore, Okla., told Baptist Press.

Pressler's nomination was offered by committee member Stan Coffey, a fellow Texan who served with Pressler on the Executive Committee.

If elected, Pressler likely would serve two four-year terms on the Foreign Mission Board. Coupled with his seven years on the Executive Committee, which develops the denomination's annual \$140 million budget, the Houston judge could spend 15 years on Southern

"...It concerns me that conservatives... are recycling from one board or agency to another...."

— Bill Hancock

Baptists' two key boards.

That's too much, say some fundamental-conservatives.

Hancock, who recently completed two four-year terms on the FMB, said he has "the highest regard for Paul Pressler and for his commitment and his leadership" in turning the SBC in a conservative direction.

"But it concerns me that conservatives would project an image of control," Hancock said, "and that the same people are recycling from one board or agency to another without giving opportunities for other laymen and ministers, both men and women, to be involved in the process of leadership."

"For that reason, I think any of us who have served on boards and agencies need to remove ourselves from consideration from serving on other boards and agencies," added Hancock.

Pressler declined to discuss his nomination with Associated Baptist Press. But according to Wolfe, Pressler is "sincere" in his desire to serve on the Foreign Mission Board.

"He said he is retiring as a judge, he has a heart for missions, and this would be a wonderful opportunity for him to serve...and travel overseas," Wolfe recalled from the conference call. "We told him, 'You can do that without being a trustee of the Foreign Mission Board.... It just doesn't look good.'"

That concern for appearances has convinced most fundamental-conservative leaders to oppose Pressler's nomination, sources say. "I can't find one — not one — that's for it," said one prominent leader from Texas.

Despite the unprecedented

behind-the-scenes campaign to derail Pressler's nomination, most fundamental-conservative leaders are reluctant to talk about it on the record.

"They're all afraid of him," said the Texan, who spoke on the condition his name not be used. "He's got a lot of friends out there."

Pressler amassed a loyal following during years of whistlestop meetings across the country that successfully rallied fundamental-conservative pastors to oppose "liberalism" in the SBC. He expanded that influence significantly while serving on the Executive Committee, where some colleagues say he used intimidation to advance the fundamental-conservative cause.

But Wolfe said he and fellow SBC leaders will rely on persuasion, and not a substitute motion, to displace Pressler. "If there was a move to do it from the floor (of the convention meeting), I would oppose it," Wolfe said. "None of the guys on the conference calls would approve it."

All four SBC presidents were elected with the endorsement of the movement Pressler founded, and two have gone on to head Southern Baptist agencies — Jimmy Draper, a former Texas pastor, is now president of the Sunday School Board, and Morris Chapman, pastor of First Church of Wichita Falls, Texas, and current SBC president, will soon become president-treasurer of the Executive Committee.

Adrian Rogers, pastor of Bellevue Church in Memphis, Tenn., is mentioned by some fundamental-conservatives as a candidate for FMB president. Jerry Vines is pastor of First Church Jacksonville, Fla. Ed Young, pastor of Second Church of Houston, is expected to be the fundamental-conservative nominee for SBC president next month.

Pressler's nomination is not the only one likely to bring charges of cronyism and control. Some examples from this year's nominations:

— Missouri pastor Gerald Davidson, who previously served

two terms as a trustee of Golden Gate Theological Seminary, is nominated to a four-year term on the Home Mission Board.

— Ralph Pulley, a member of First Church of Dallas and a 10-year trustee of Southwestern Baptist Theological Seminary (1977-1987), is nominated to return to Southwestern's trustees for another five-year term, replacing fellow church member Bill Grubbs.

— David Allen, pastor of Audelia Road Church in Garland, Texas, is being nominated to Southwestern's board, despite the fact a layman from his church,

William Cutrer, was elected as a trustee last year.

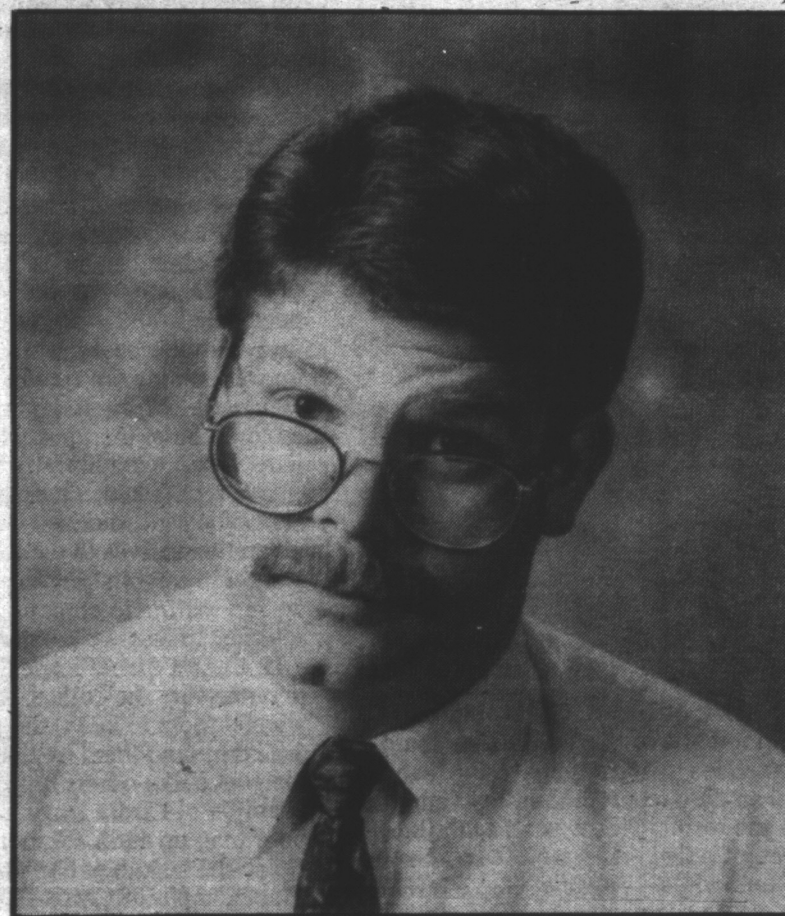
— Paige Patterson's father-in-law, retired pastor Charles Kelley of Beaumont, Texas, is being nominated as a trustee of Midwestern Baptist Theological Seminary.

— Fred Powell, associate pastor at the Oklahoma church where nominations chairman Bobby Boyles is pastor and former associate to SBC past president Charles Stanley, is nominated as a member and chairman of the Committee on Order of Business, which controls the program for the annual SBC meeting.

— Missouri pastor William Bowyer, who served on the 1989 Committee on Committees, is nominated as a trustee of Southeastern Baptist Theological Seminary.

— Missouri pastor Robert Curtis, currently a trustee of the Home Mission Board, was appointed by SBC president Chapman to serve on the 1992 Committee on Committees, which nominates the committee that nominates future trustees.

This story includes information from Robert Dilday of the Virginia RELIGIOUS HERALD.



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LIFE AND WORK

Faithful yet compromising



By Lola M. Autry
Revelation 2:12-17

A Jewish woman living in Israel said, "Jesus is a national problem here, and especially in Jerusalem." I wondered if she remembered the burning of the Narkis Street Baptist Church there. After the fire a group of the ultra-orthodox sect staged a demonstration at the church grounds. Placards read in both English and Hebrew, "Get out! Get out!" There was fear among the Christians. At a service in a makeshift tent, sometime later, the pastor closed his sermon with the words, "Our God calls us to stand." This is the kind of situation that existed at Pergamos. They were surrounded by non-believers.

The risen Lord: Word of truth and power (v. 12). In each of the salutations to the seven churches Jesus identifies himself. Here he speaks of being the one with the sharp, two-edged sword. The sword is the Word of God. It is both an offensive and a defensive weapon. It is sharp and is able to penetrate the heart.

Commendation: Faithful though surrounded by evil (v. 13). Jesus gets right to the matter. "I know about you," he says. "I know you are right in the middle of the devil's territory." Then he commends them. They have held fast to his name. They are not ashamed to be called by it. They have kept alive their faith in him, and he is aware of it. Jesus is always aware of everything concerning his people — yesterday, today, and forever. He recalls for them that Antipas was killed for his sake in this city where Satan rules.

Accusation: Compromising with false teachings (vv. 14-15). Jesus knows us for who we are. He knew the Christians at Pergamos. They had held fast his name. They had not denied the faith, but they had allowed false doctrines to enter. One was the doctrine of Balaam (Num. 31:16). Balaam wanted wealth and power and popularity. He was promised these by King Balak of Moab if he would curse the Israelites. God would not allow this, so Balaam came up with a plan — with the idea of introducing the Moab girls to boys from Israel so they would intermingle and marry. Fornication was the result. This was a stumbling-block before the children of Israel. They were also allowed to eat things sacrificed unto idols — against God's law. In addition, Jesus accuses, some of them took up the ways of the Nicolaitans.

The Nicolaitans followed an extreme form of gnosticism found throughout the first century church. Their claim was that their bodies were physical and therefore evil. Only what their spirits did was important, therefore they felt free to embrace immorality in many forms and to do anything they pleased with their bodies. So, with their "spirit" they claimed Christ and by their actions they dwelt with the devil. In practice this same doctrine invades our Christian communities today. We have all heard preachers speak of those who live for God on Sunday and like the devil the rest of the week. Jesus says he hates this.

Exhortation: Return to God or face his judgment (v. 16). It is just that simple. Jesus admonishes us to repent; to turn from our evil ways; to examine our beliefs through study of his Word and to prove them; to stand in the face of persecution. The alternative is his judgment. There is a difference between false teachings and different interpretations. There is a difference between tolerance and intolerance. At Pergamos there was false teaching, and it expressed itself in sinful behavior.

Promise: New life sustained by Christ (v. 17). His promise to those who stand for him is that the influences and comforts of his Spirit will be available as needed. He will sustain us when false teachings are culled. God's Word is our text book and through it we are called to uncompromising faithfulness to Jesus. If he doesn't dominate our lives the devil will. Living for Christ is more than a life of faith. It is God enthroned in our lives. If he does not sit on the throne the devil will.

Autry lives in Hickory Flat, and is a member of Pine Grove Church.

BIBLE BOOK

Motivations for giving



By Charles Nestor
2 Corinthians 8:1-15, 20-21

Paul comes to one area of Christian commitment in which we are reluctant to surrender control: the motives and the extent of our financial giving. The human tendency is to want to maintain control of our money. The 80/20 principle is right on target; 80% of the giving in a local church is given by 20% of the people. Before you declare it is not true in your church, you should have someone make an analysis of the church giving records.

Observe what Paul teaches concerning the motivations for giving. I pray we will do more than just hear with our minds. May we hear with our hearts and be moved to action.

I. The example of the Macedonians (8:1-5). Paul begins his message by relating what others have done. The churches in Macedonia were poor and had been persecuted, but they gave liberally of their money. The Jewish Christians in Jerusalem were suffering financially because the Jews boycotted their businesses. Paul sought help for them from the mission churches he had started.

The Macedonians understood what it was to be poor and persecuted. The grace of God filled them with overflowing joy, and their hearts were sensitive to others. They were poor in money but rich in generosity. Paul testified that they were willing to go far beyond their ability. They wanted to do more than just what was expected of good Christians. They were literally begging to take up an offering.

You will not see many of those today. The real truth about the Macedonians was evident in the fact they had given themselves to the Lord. That commitment is instrumental in establishing the proper motive for giving. When we are willing to commit our lives to God, we cannot be satisfied unless we are giving our finances.

II. Paul's direct appeal (8:6-11). Paul was sending Titus to make sure the collection was completed at Corinth. He wanted them to know the joy of excelling in generosity. He did command them to give, but asked them to demonstrate their love like others had done. He reminded them of the example of Christ leaving the riches of heaven to become a poor man on earth for their sakes. They were challenged to finish the task they had voluntarily started the year before. The example of Christ should compel us to give. It is the only realistic response we can make to such marvelous love. We are challenged to demonstrate our love for him in giving as others have done.

III. Achieving fairness in God's economy (8:12-15). Paul advocates that attitude toward giving is more important than the amount given. God knows our ability. Paul did not ask them to switch places with the Christians in Jerusalem. He did not mean for them to give away all they had so that others could become rich. He was asking them to share with those who needed help; the situation might be reversed some day. He makes use of the manna in the Old Testament to make his point clear. God produced the manna in just the right quantity to meet each person's need. Paul was calling upon them to learn the grace of giving. We need to learn that lesson. God calls us to give on the basis that he has blessed us. We are never asked to give what we do not have, but we are instructed to give out of what God has allowed us to have.

IV. Assurance about the gift (8:20-21). Paul wanted to make sure there were no suspicions about the handling of the money. Whether the collection was great or small, Paul took the precautions to make sure it was handled in an honorable manner. He would not take the risk of allowing his integrity to be questioned. Therefore, he sent Titus and two others to Corinth to help with collecting the offering and taking it to Jerusalem. Church leaders should always take precaution to be sure offerings are handled in an honorable manner, leaving no room for their integrity to be questioned. As Christians, we should handle our personal giving in a manner that honors God. That means giving as we have been blessed, and using the remainder in a Christian manner.

Nestor is pastor, First Church, Bruce.

UNIFORM

Growing in grace



By Bobby Williamson
2 Peter 1:1-14

Recently I sodded my front yard with centipede grass. Since that time I have continuously watered the grass with the sprinkler. I have noticed, though, that along the outer edge, some of the grass has died because the sprinkler did not reach it. The grass was not able to put down roots because of the hard ground and a lack of water, and died from lack of nutrition. I thought as I looked at the grass of how it was a good illustration for the Christian life. Without the proper nourishment we will not grow, and we will wither away. Our lesson this week reveals to us a truth we know, but fail to remember so many times. This truth is that God expects a Christian to grow, and to grow in grace.

I. Salutation (1:1-2).

In this first verse Peter describes himself as an apostle of Jesus Christ. Of course we know that his first name was Simon, and Jesus gave him the surname of Peter, which signifies a rock. Jesus gave him this name as a recognition of his faith, and to exhort him to be a pillar in the church. The word apostle signifies one sent, or a messenger. Matthew Henry tells us it signifies the highest office in the Christian church.

Peter greets his readers and prayed that they might have grace and peace. It is interesting to note that each time we see this salutation in the Bible grace always precedes peace. This certainly indicates to us that without the grace of God there will be no real peace in our lives. There are many people in our world today looking for peace, but without the grace of God, they will find no peace.

II. God's available gifts (1:3-4).

Peter declares that through knowledge of God, God had given believers power, promises, and relationship to him. Isn't it wonderful to know the power that God makes available to us. The question that might be asked today is "Why are there so many powerless Christians?" Notice that Peter says "through knowledge of God," we are given power.

Where do we obtain this knowledge? In our study and application of the Word of God we gain knowledge, and thus we gain power. We also have a position, as a joint heir with Jesus, an heir of God. What an awesome thought, the thought that we have such a position in Christ. In verses 3 and 4 Peter's statement about God's gifts to people can remind adults that salvation and spiritual resources are gifts of grace.

III. Growth in Christian qualities (1:5-7).

In these verses we find Peter admonishing us to add to our faith, and to grow in the basic qualities of the Christian life. Growth is not automatic. Growing in Christ requires a concentrated effort on our behalf. The qualities mentioned in verses 5-7 are basic qualities that we should all add to our faith, and make a concentrated effort to achieve.

IV. Confirmation of salvation.

Peter's statement in verses 8-11 that the basic Christian qualities confirm salvation can assure each of us of our relationship with Christ. We all know that a good apple tree produces apples, and likewise a sincere Christian produces these qualities that have been mentioned in our lesson today. Verse 9 reminds each of us of our forgetfulness. Too many times we are quick to forget the power available to us through Christ, and our position in Christ. Peter's warning concerning a lack of basic Christian values should cause each of us to evaluate our spiritual growth.

V. The ministry of reminding (1:12-14).

In verses 12-14 Peter wrote that he would continue to remind his readers of Christian truths. He states that we already as Christians know these truths, but Peter's determination to remind us of them should emphasize the necessity of our being reminded continuously of basic Christian teachings.

Our key verse this week is verse 3 which states, "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us to glory and virtue." God expects us to grow, and He expects us to grow in grace. Let us this week name qualities which we will cultivate in our daily lives that we might grow in a manner which will honor the Lord Jesus Christ.

Williamson is pastor, Park Place Church, Brandon.

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A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hope-fully designed to further honor, with taste and respect, those who are and have been special to our special friends.

Feb. 1, 1992 -
Feb. 29, 1992

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CHILDREN'S PAGE

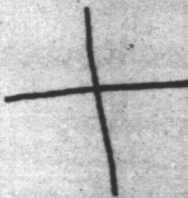
So you want to be a hobo...?

By Lucille Bailey

The origin of the word "hobo" is unknown, but if someone was getting up a list of people who wanted to be hobos, would you add your name to the list? Think of the advantages of being a hobo. The number one thing a hobo does is travel. Now a hobo may ride by train, boat, car, or truck, but he does not pay one red cent for transportation. A hobo does not pay any taxes and he doesn't have a Social Security number. A hobo gets his food by begging and his clothes the same way. A hobo doesn't own a radio or TV and has no idea of what's going on in the world, and could care less.

There is one thing that a hobo has, and that is his own means of communication. A hobo will take his knife and carve out a message on a tree or fence post for the next hobo who comes by. I would like to share some of those symbols with you:

This symbol in front of or near a house simply means: "This is a good place for a handout." But wait a minute. Our Bible says God will pour out more blessings than we will be able to receive.

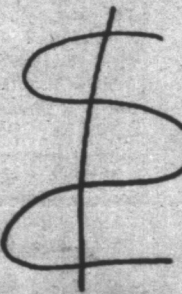


Now there is a lot of difference between a handout and a blessing. A handout can be a moth-eaten coat, but a blessing is something brand new.

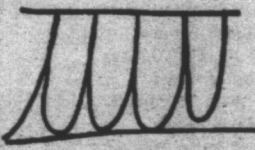


heaven. Now you decide... would you rather sleep in a mansion or a farmer's barn? Well, the answer to that is a mansion.

If a hobo stops at a spring for a drink of water and sees this symbol, he immediately stops because it means "poor water." When water is mentioned in the Bible, we like to read about "living water," and nowhere would we see this symbol.



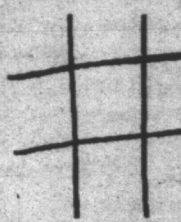
This symbol means: "You can sleep in this farmer's barn." Our Bible says that we will have a mansion in



the Bible, we like to read about "living water," and nowhere would we see this symbol.

Now, this is a most welcome sign for a hobo because it

means: "If you are sick, these people will help you." But wait a minute. What will happen if these people are on vacation? Our Bible tells us that we have a great physician who is on duty 24 hours a day.



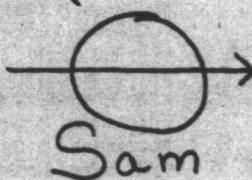
have a police officer who lives within us that we call conscience, and if we don't listen to it, we get in serious trouble.

This symbol was left to let Sam know the direction in which his buddy was traveling. Now if you want to let your buddies know the direction you are traveling, then introduce them to John 3:16.

These are not the only symbols a hobo uses, but just for the week will you show a "Hobo" you know how very important it is to know the true meaning of John 3:16?

Bailey lives in State Line.

This symbol means: "A police officer lives here." Now, that will get the attention of every hobo in the country. But we



Pen Pal Club

Hi,
My name is Ava Drake. I am 8 years old. My birthday is June 3. I like to swim and play with my dog. I sometimes ride my bike. I go to church at First Baptist, Batesville. I would really like someone to write to me.

Your friend,
Ava Drake
Rt. 2, Box 309E
Batesville, MS 38606

Hi!
My name is Erin Stephens. I'm 8 years old. My hobbies are swimming, playing with my cats, and listening to my radio. If you are 8-10 please write me.

Yours truly,
Erin Stephens
Rt. 1, Box 21
DeKalb, MS 39328

Hi!
I am Meredith Martin. I am 11

years old. I write with my left hand. I go to First Baptist Church of Natchez, Miss. My hobbies are softball, swimming, writing, basketball, babysitting, and talking on the phone. If some of your hobbies match mine, or just want someone to write, please write me.

Sincerely,
Meredith Martin
16 Dundee Drive
Natchez, MS 39120

Hi,
My name is Ashley Ward. I am 9 years old. I like playing softball and swimming and riding my bike and I also like skating. So if you want a pen pal, write me at 119 9th Ave., Petal, MS 39465.

Your friend,
Ashley Ward

Dear Pen Pal Club,
Hi! My name is Kendy Jenkins. I'm 12 years old and in the 6th grade. I go to First Baptist in Kosciusko. I would love a pen pal. I love writing letters. My other pastimes are: reading, swimming, and singing. I love animals, especially horses. I would love for you to write to me.

Your friend,
Kendy Jenkins
215 Galloway Drive
Kosciusko, MS 39090

1921 — The first Vacation Bible School in Mississippi was conducted in the First Baptist Church of Corinth in the summer of 1921. Mrs. L. F. Garrett was principal; C. W. Knight, pastor.

A Mother's Weight

By Don Stanfill

"The mother of Jesus was there" (John 2:1).

Mary's role did not end at the stable with the birth of Jesus. God used her to help mold the personality of this divine child. She was there at the wedding feast in Cana, Galilee. Her love surrounded him, her values influenced him, her trust supported him, her faith pointed to him. She was a heavy weight on God's scales.

All the history of the world is largely the story of godly mothers used of God to fulfill his divine purposes.

Mothers have left an indelible mark on history. There was a Jezebel and murderous Herodias whose lives we remember. Multitudes of mothers abuse, corrupt, and abandon their children. These bring reproach to the very name mother. The spiritual weight carried by the mothers of J. Q. Adams, Abraham Lincoln, Thomas Edison, Martin Luther, Dwight Moody, and countless others verify that the hand that rocks the cradle does rule the world. Mothers who were there, teaching, touching, and transforming the lives of their children shall be remembered with joy.

Women are more educated, ambitious, talented, independent, and politically involved women than ever before. (To that I say amen, and that is as it should be.) Women today give priority to aerobics, stair-masters, jogging, and fancy gyms to shape up. The motto of these women might be, "Wouldn't it be wonderful if this same energy, expense, and commitment were directed toward building spiritual muscle."

The Scripture says, "Man looketh at the outward appearance, but the Lord looketh at the heart" (1 Sam. 16:17b NIV).

My mother was known as a heavy weight, even though she weighed less than 100 pounds when she died. Her life carried a great deal of spiritual weight. She ministered unselfishly to her family. Like Mary she was there when we needed encouragement, discipline, forgiving love, and spiritual direction. Her love for and faith in Jesus still lives as a sweet fragrance in the garden of my memory. She, too, was concerned about her weight, but on the scales that have eternal values.

A young man moving out of an apartment was asked by the manager if he had gotten everything. He replied, "Yes, I'm not leaving anything behind." The manager said, "There is one thing we all leave behind... and that's our influence." Will others be able to say that you left more behind than you took with you? Remember it's not the wardrobe, nor the waist that is most important. It's the spiritual impact of your life on others.

How much do we really weigh?

Stanfill is director of missions, Lafayette/Marshall Baptist Associations.



Stanfill

Churches of future resemble cafeterias more than diners

By Sarah Zimmerman

COLUMBUS, Ohio (BP) — Successful churches of the future will be more like cafeterias than plate lunch diners, the dean of religion at Liberty University predicted.

With plate lunches, the amount of food and how it is served is controlled, explained Elmer Towns. A cafeteria, on the other hand, offers choices and variety, not control.

Towns, speaking during a Models for Metropolitan Ministries conference in Columbus, Ohio, based his comments on his study of 10 innovative churches in America. His list included two Southern Baptist churches — First Church of Jacksonville, Fla., and Second Church of Houston.

One way to make a church more like a cafeteria is to vary times for worship services, Sunday School and prayer meetings. Towns suggested having more than one worship service, not because the auditorium is full but to give members options.

Saturday night worship services are a viable option for some churches, Towns said.

The alternative time may reach "thousands of young people today who have no distant echo of Christianity," he said. "They have no concept that Sunday is the Lord's Day."

In addition, baby boomers — generally considered people born between 1945 and 1965 — want a variety of Bible study topics.

Towns said a United Methodist survey showed people expect verse-by-verse Bible study, practical lessons from the Bible, lessons about Christian heritage and biblical lessons about life issues.

In sermons, people want "practical, fix-it" topics. Towns said the three main issues they want pastors to address are marriage relationships, how to raise children and how to manage money.

Another trait of innovative churches, Towns said, is that "pastors don't do ministry." Instead, they equip and empower lay leaders to do everything from hospital visits to wedding ceremonies.

Also, Towns said, "The pastor of the future does not make decisions. He manages decisions and works with a team of people. He makes better decisions based on surveys of what people think."

People expect team leadership based on shared problem solving and goal setting, he said.

People also want to participate in worship services rather than be spectators. Yet Towns said successful churches need strong small groups. He said the worship service attracts people to the church but small groups keep people in church.

Offering more options does not mean changing theology, he said. "Doctrine never changes but methods do."

Zimmerman writes for HMB.

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Tony Senora: God's man on Smoky Mtn. dump

By Michael Chute

MANILA, Philippines (BP) — Missionary Allen Hill cautiously trudges up Smoky Mountain to see Philippine Baptist pastor Tony Senora.

The Southern Baptist picks his way carefully, since the road is actually rotted waste packed down by garbage trucks. Refuse piled high over the last 40 years made the mountain. Dense smoke from fires set to burn the rubbish lent the name "Smoky." Scavengers collect "valuables." Bulldozers cover up the rest.

More than 20,000 people live here — metro Manila's largest dump. Most were born and reared in this spot since 1950 when the dump was opened. The mountain has grown tremendously over the last 10 years. So have the problems.

The scene is like something out of Dante's *Inferno*. Hundreds of scavengers, many of them children, sift huge piles of garbage with sharpened pail handles jammed into wooden blocks. People scramble for bits of scrap. Bulldozer operators wait patiently for people to clear out before pushing what remains under the surface. It's a compassionate gesture for this kind of place. This picture plays every hour of every day.

A young girl models an Easter basket on her head. Boys play with a woman's wig. One dons the black locks, pulling a shirt tail over his nose and mouth, eyes flirting. Children riffle pages of a magazine, oblivious to the commotion around them.

Still, you either grow up quick in a place like this — or you don't live.

Tony Senora's work with Co-Worker Baptist Church comprises the only Baptist effort on the mountain.

The smell of rot in the tropical heat overwhelms the senses. Hill, a missionary since 1975, confesses he "gagged for five minutes" the last time he came to visit Senora. "It's embarrassing," he said. "You can't go in a guy's house gagging."

As Co-Worker Baptist Church's crude steeple, fashioned from discarded lumber, comes into view, Hill adds: "Tony's unusual. But it takes an unusual guy to live out here."

Senora comes to meet his friend. He sports a Chinese-style Fu Manchu mustache with graying hair pulled back into a ponytail, tied up off his neck. His black "BSU" T-shirt and tan pants are at least two sizes too large. Mismatched blue thongs — both for the left foot — came courtesy of the dump.

"I'm known as the pastor with big pants," Senora jokes, explaining the clothes are gifts from missionaries. "God has given me a mind of sufficiency. I'm satisfied although we don't have material things."

An explanation also lurks behind the hair and beard. Robbed many times, Senora decided to change his image. He used to wear a coat and tie. Now he identifies with the community. Those who used to mug him now call Senora "tatang" — a respected title reserved for old men. But he is only 50.

Southern Baptist missionaries Howard and Marjorie Olive, now retired, began work on Smoky Mountain 20 years ago. A radio ministry they directed sparked interest in the gospel among the inhabitants. Tony and Anita Senora moved to the dump in 1975 to help the Olives.

Mrs. Senora quickly adds: "If there's food, we thank him. If there's none, we still thank him."

The family sacrifices a lot to serve God here. Their food is rancid. The air is not fit to breathe. The water is polluted. One family member or another is sick most of the time. Most Christians wouldn't understand their commitment to stay. But they believe God brought them to Smoky Mountain for this work.

Besides, others aren't exactly standing in line.

Co-Worker Church has lost, or gained, many members — depending on how you look at it — to these relocation schemes. Relocated church members have started churches in five resettlement areas. Today Co-Worker counts more than 600 members meeting every Sunday in six locations. Now the smallest congregation, averaging 20 members, meets at Smoky Mountain. Senora often travels to the other sites to preach and train lay leaders.

At the mountain's crest a huge cross peeks through the smoke. It rests atop a Catholic church built by Manila's mayor. Seven Catholic churches dot Smoky Mountain and the barrio surrounding it.

Back down the mountain, Senora leans on the crude picket fence that borders the church. He gazes toward a tiny wooden casket resting on a nearby porch. Glass covers the body of an 8-month-old girl nestled in the whitewashed box. The mother recovers in a local hospital bed. She ate something that poisoned the baby she was breastfeeding. An aunt maintains a solemn vigil over the coffin, shooing flies. The child was never named.

"My heart belongs to the Lord. My plan is to help the squatter," says Senora, visibly moved by the sight he doubtless has seen many times before.

Senora is determined to do something about the misery here. He

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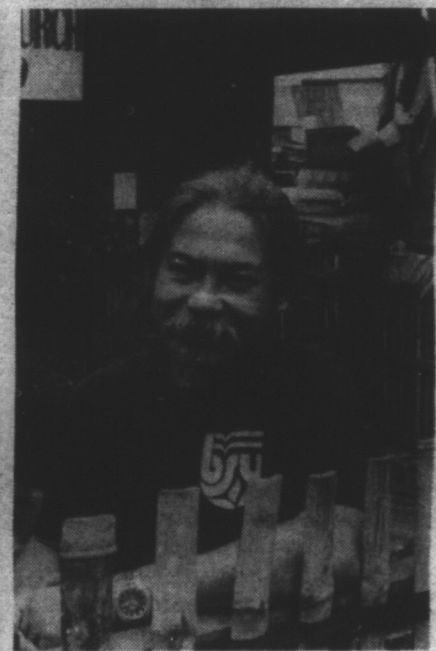


"MAIN STREET" — Tony and Anita Senora stroll down the main "street" in Smoky Mountain, Manila's largest dump and home to more than 20,000 people. The Senoras and their four daughters live in Co-Worker Baptist Church at the dump, where he is pastor. The family sacrifices a lot to serve God here:

their food is rancid. The air is not fit to breathe. The water is polluted. Most Christians don't understand their commitment to stay. But they believe God brought them to Smoky Mountain for this work. (BP photo by Joanna Pinneo)



A CHILD WITH NO NAME — Mercy Baer keeps vigil over the tiny wooden casket that contains the body of her 8-month-old niece. The child's mother ate something that poisoned the baby she was breastfeeding. The child was never named. Baptist pastor Tony Senora wants to help such families, who scavenge for food on Smoky Mountain, the huge Philippine garbage dump where he lives and ministers. (BP photo by Joanna Pinneo)



NOT YOUR TYPICAL PREACHER — Philippine pastor Tony Senora used to wear a suit, but he got mugged too often. So he changed to oversized pants, a T-shirt, thongs, a mustache, and ponytail. (BP photo by Joanna Pinneo)

pulls a picture from a worn family album. It shows Co-Worker Baptist Church standing untouched among the rubble left when bulldozers leveled shanties in the government's latest relocation scheme.

Senora wants to parcel out the land among the squatters. He dreams of a Christian community someday standing where the dump is now. Of course, land development takes money and Senora doesn't have any. Still, he prays the dump will

move and a town will spring up in its place.

When asked if that means he plans to stay, Senora confides tongue-in-cheek: "No, I 'plan' to live in America and pastor a church there or anywhere else outside the Philippines. But since God's called us here, we'll continue to adapt ourselves to this place."

For Tony Senora, God's plan is perfect, even in an imperfect place like Smoky Mountain.

Chute writes for FMB.

SOUTHERN BAPTIST HISTORICAL
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EDITOR'S NOTEBOOK

Guy Henderson

The fire grows

The King ordered the furnace to be heated seven times more than it was usually heated. Shadrach, Meshach, and Abednego were bound by "mighty men of valor" and cast into the fiery furnace (Daniel 3:20). The flame was so intense that the fire killed the mighty men who threw the Hebrews into the furnace.

It's tough when a man is hanged on the very gallows which he constructed for someone else. Shakespeare was able to see this and admonished, "Heat not the furnace so hot that you singe yourself."

We can stir up the flames higher than we intended, and be consumed by the fire we started. Wars are begun by such action. Hitler and General Tojo could testify to this fact. They fanned the flames that took millions of lives and perished in their own catastrophe.

The flame of anger, fed by rumors, can grow so quickly we harm others and damage ourselves. Our days can be spent beating our plowshares into swords. It's not the much learning that can "make thee mad," it's the misuse of what we have. We have huffed and

puffed and houses have fallen before such anger. Eventually we, too, shall be caught in the caldron of hot water in the brick house.

Anger gives birth to such mean children. Would we could open the doors of our mind each evening and let the wind of forgiveness blow through. The retention of anger, smoldering hot, can leave behind a scorched vessel unfit for the Master's use. Percy Bysshe Shelley mournfully expressed what remains after such an experience:

"She knew not 'twas her own; as with no stain she faded, like a cloud which had outwept its rain."

Many times the Bible warns us of the sin of anger, speaking evil against a brother, and spreading lies of one another. "Who knows the power of anger," inquired the Psalmist. "An angry man stirs up strife, and a furious man abounds in transgression" (Psalm 29:22).

The list of scriptures on anger, wrath, malice, and unforgiveness

indicate the difficulty in reconciliation.

One windy spring day I sought to burn off the garden. It was small; I knew I could control it. Twenty acres later with the help of a dirt road and the forest rangers we stopped it. Believe me, I was singed by the fire which I started.

The soft answer can turn away wrath. The forgiving spirit robs the fire of its power to burn. In homes, churches, and conventions we can stir up more than we can put out. "Scoffers set a city aflame, but wise men turn away wrath" (Prov. 29:8).

The trigger is never as big as the noise and damage it causes. It has been observed that we are living in a post-denominational era. Denominationalism is giving way to "community religion." I doubt this is as strong as many would like to believe. However, the scalding words of anger will hardly improve our image before a world of unbelievers. Surely we can dwell on the principles rather than personalities and come to the realization that the real enemy is not our fellow believers.

Guest opinion...

The ethics of greed

By L. Byron Harbin

A Southern Baptist by choice, I identify with our being a people of the Book. This divinely inspired Bible not only witnesses to God in Christ who is Savior and Lord, it also breaks into our comfortable, culturally-dictated Baptist dream worlds to "correct" and challenge us as saved people.

As a Th.D. graduate of New Orleans Seminary (1964), former pastor, and teacher of Bible and Biblical Theology on the mission field, I am impressed that the foundational revelation of the Bible is that God is one and that he is holy, a morally pure, loving being. In his incarnation, Jesus, the supreme revelation of God, sets both a spiritual and ethical pattern for all members of his body, expressed in local churches. To identify with needy mankind, Jesus was born among the poor and powerless. He said, "You cannot serve God and Mammon" (the "god" of this age who is personified greed for material wealth). His apostle taught that "the love of money is the root of all evil."

American Christianity is caught up in the illusion that wealth and position are the foremost symbols of success in the Christian life. Southern Baptists have decried the "gospel" of health and wealth as

taught by such tainted leaders as Baker, Swaggert, Roberts, etc. Yet most of us have fallen for the same basic temptation that led to their downfall.

The chief sin of America is greed whose chief expression is a selfish attitude toward power, money, and wealth. Material wealth is not a sin in itself, but a pursuit of wealth divorced from the purposes of the kingdom of God on earth is sin in the eyes of God who in Christ took upon himself poverty and low estate to demonstrate redeeming love for all classes.

Only one sermon have I heard during this furlough year that addressed the issue of greed. It was preached by Bed Haden, a Presbyterian. Not once in my life have I heard a Baptist sermon related to the customary exorbitant charges for health and legal care in this country or to the fabulous salaries paid to politicians, business executives, some preachers, and heads of denominational institutions. Where is our ethic on greed? Have we divorced the gospel from the holy nature of God? Do Christian leaders really think they can compartmentalize their lives into the sacred and the

secular so that one set of rules applies in the "spiritual" realm and another in the material realm? Whether physician, lawyer, college or seminary president, pastor or brick mason, as a Christian every one of us has one Lord and one ethical standard.

This greed philosophy expresses itself among church leaders ("laymen"), ministers, and denominational "servants" in relation to big salaries that ministers are sometimes said to demand before they will accept a "position" of service! Some laymen and preachers say, "Well, we have to pay a big salary to get (or keep) a man like that." One wonders what kind of man they really have in the eyes of Heaven! Denominational leaders with backgrounds in large churches are given packages that go well over the \$100,000 category. Pastors of big churches draw total "support" packages that many times help them to become millionaires. And these are considered to be our great examples of shepherds of the flock of God bought with the price of the blood of the poor Lamb of God! God must be merciful that he will still bless to some degree the ministries of (See GREED on page 8)

COMPLETE COMPOSURE



The Woodville experience

Somewhere driving down that floral tunnel called the Natchez Trace you cross a time line. In a slow process you mesh back into the last century and "circa 1820" began to take on new meaning. Natchez has managed to blend the horse-drawn carriage with the computer and remains the best of two centuries. Continuing down Highway 61 you reach Woodville where they will push a computer aside if it infringes upon the historicity of the area. The streets will not rival the six-lane asphalt deserts of a large city but then the citizens have little intentions of this happening. They will curve the street to protect a live oak.

In the southwest corner of the Magnolia state, you will find more history per square foot than any area of the state and Woodville is a prime example.

You come to the lovely home of Camot Posey which is relatively a newcomer, being built in 1845. Posey was a First Lieutenant with the Mississippi Rifles in the Mexican War. Later he would be a Brigadier General in the War between the States. He was killed near Bristoe, Virginia in 1863 and is buried on the campus of the University of Virginia.

A block away is the Woodville Republican, which is the oldest newspaper in the state and the oldest business of any kind in continuous operation in Mississippi. William A. Chisholm started the paper in 1823 and it was operated by the Lewis family for over a

hundred years. Outside, in the museum section, was an ancient press, circa 1440, looking more like a combine than a press.

About 40 years west of this is the Woodville Baptist Church which is an arm of the Cole's Creek church and had its beginning in 1798, give or take a few associational meetings. They built their first house of worship in 1809 and it's still there. They assisted in the founding of three associations, and Wise, in his "Footsteps of the Flock" calls it the mother church for Louisiana Baptists. The church wielded a tremendous influence across the region.

The oldest Methodist and Episcopal churches in Mississippi are also located in Woodville. The oldest church building still being used is the Woodville structure. In 1842 the Fort Adams Baptist Church ordered a bell and included 75 silver dollars to be melted down and placed in the bell to improve the tone. This church disbanded and the bell was moved to the Woodville Church.

Recently, under the leadership of pastor Dan Howard, Woodville remodeled the church and yet managed to preserve the 193-year history of the building with dignity. The inside of the worship center is a credit to the community and to generations of believers who called Woodville home. The heritage and hope theme of Southern Baptists has a deeper significance for these people. — GH

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